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## DIVINITY.

### HAPPY DEATH OF THE RIGHTEOUS :

*A Funeral Sermon on the Death of the Rev. Mark Moore, delivered at Midway Meeting House, Wilkinson, Mi., on the 17th October, 1824,*

BY THE REV. WILLIAM WINANS.

“David, after he had served his own generation, by the will of God, fell on sleep.”—Acts xiii, 36.

THESE words, in connexion with their context, are designed to prove that, not David, but Christ, was heir of many of the promises made to David in the Scriptures, and in the former part of the book of Psalms, especially. They assert that the promise in the sixteenth Psalm, “That his soul should not be left in hell, nor his body suffered to see corruption,” could not have been made to David; inasmuch as when David, according to the will of God, had served his generation, he fell on sleep, was laid unto his fathers, and saw corruption. This use of the text is well worthy attention: but it is not with intention to employ it thus, that I have selected it on this occasion. My object is, simply, to consider it as it describes a character, and as it asserts a fact. In pursuance of this design we shall,

I. Notice the character of David, as it is drawn in the text—he served his own generation, &c.

II. Consider the fact asserted—he fell on sleep, and,

III. Apply the subject to the occasion.

I. Our first business is to notice the character of David, as it is drawn in our text. On this we must not dwell, or we shall trench upon our main purpose. The character of David is here no farther the subject of our concern than in so far as he ministered to the advantage of the age in which he lived: for he is described as serving his own generation by the will of God. What we shall say on this part of our subject, may be comprised in three particulars—his example, his instructions, and his discharge of official duty.

1. And, first, let us consider his example. Before we enter particularly on this subject, however, it might be well to remark, that our example is always rendering service, or doing an injury to our associates. No man, however inconsiderable, can be without influence in the example which he displays, whether it be good or bad; and both the force and the extent of that influence are in proportion to the rank which he holds in society.

It is very proper, then, I conceive, for us to consider the example of David, as a part of the service which he rendered to his generation:—and, 1. *Deep piety to God* was the most prominent feature in his character; the ground work, indeed, whence the

others derived their distinct expression. From youth to gray hairs, his history, with one brief interruption, is a continued recital of his profound reverence for God; his ardent devotion to him; his invincible confidence in him, and his punctilious obedience to his holy commandments. His life, with the single exception already hinted at, was a practical comment on the 119th Psalm, written by him to eulogize the divine law, and express his ardent attachment to it. Throughout the Psalms, with what reverence and awe does he pronounce the sacred *names* of Jehovah! With what self annihilation does he adore the divine perfections! How diligent, and how fervent, is he in the performance of those acts of devotion enjoined by the ritual of the church in which he lived! If he declines the commission of a sin to which he is urged by the importunity of his friends, by his fears, or the facility of perpetration, and the impunity on which he may calculate, he declines it on this ground—that by complying he should offend against God. When drawn aside by temptation, as he *once* was, his great concern is that he has displeased the God of his mercies. When he forgives and spares his inveterate foe, completely in his power, he does it with express reference to the good pleasure of his Father who is in heaven. When he has been prevented from perpetrating some meditated crime, he gives the praise to preventing grace. When he rushes on some hazardous enterprise, his trust is not in his own skill, or strength, or courage: but in the protection of that hand which delivered him from the jaws of the lion, and from the paw of the bear. In a word, he always set God before his eyes, and acknowledged him in all his ways. Piety manifests itself in all his actions, and breathes in all his writings. During one brief period only his glory was obscured, and the harp of his praise was silent.

(2.) As a fruit of this piety, we may remark, in the character of David, that personal purity which is frequently enjoined in the Scriptures, under the title of holiness to the Lord. After allowing for the peculiarity of the *dispensation* in which he lived; and, after excepting the unhappy transactions connected with the affair of Bathsheba, we may safely pronounce David one of the holiest men that ever lived. Keeping these qualifying circumstances in view, we may ask, What blot dishonours his escutcheon? What stain attaches to his character? In youth, the paths of pleasure are strangers to his feet:—in mature manhood, his bosom throbs not with the pang of lawless ambition:—in old age, his hands are open and free from covetousness as those of charity herself. In every stage of life, he is patient under sufferings; calm and confident in danger; long suffering towards his persecutors, and easy to be entreated for offenders. Over all his most violent passions he exercises a control truly exemplary. He seems always to have had in view a maxim of his own, recorded in Psalm lxvi, 18: “If

I regard iniquity in my heart, the Lord will not hear me ;” and to have acted upon it, with the most perfect persuasion of its truth, and of its great importance to his well being.

(3.) Benevolence towards men, was another striking feature in his character. Towards his parents, what filial affection is evinced, in all the incidental references we meet with to that relation ! Towards his unnatural brothers, he gives evidence of a fraternal regard which rises superior to abuse and even to insult. How ardent, how constant, how deathless his friendship to Jonathan ! To his wives and children, though sometimes wholly unworthy his affection, his tenderness almost degenerates into culpable fondness. But above all this, it is that display of his benevolence which ranks him with Christian worthies—his love to his enemies, Saul and Shimei. With what readiness does he pardon the injuries which they had intended and attempted against him, and even those which they had made him suffer ! How nobly does he rise superior to the promptings of revenge ; and teach, by his example, the peculiar doctrine of a future and higher dispensation,—“ Love ye your enemies ; do good to them that hate you ; pray for them that spitefully use and persecute you !”

2. David served his generation by the instructions he gave them. In ancient times, such was then the amiable simplicity of manners, the greatest men in the state were often the ablest instructors of their people, in science, in religion, and in morals ; as well as in what more particularly belongs to civil government. And, among those who thus instructed their people, none, perhaps, deserve to rank higher than the subject of our present remarks. He laid the foundation of all his instructions in a principle which never can become obsolete :—he taught that, “ The fear of the Lord is the beginning of wisdom.” All science is folly, if it do not inspire or increase the fear of Jehovah. Without this, the more extended our acquaintance with the wonders of nature, the more inextricable the labyrinth of perplexities in which we should find ourselves entangled ; and the more poignant the anguish we should feel at contemplating the misery and brevity of human life. Religion, which is but another name for the *fear of the Lord*, can, and only she can, reconcile the discrepancies which seem to exist between the design of an infinitely wise Creator, and the actual condition of that vast world which surrounds us, claiming him for its author. Without her aid, we must view the complicated and stupendous machinery, employed by the Great Architect, as,

“ Resembling ocean into tempest tost,  
To waft a feather, or to drown a fly.”

But when we know that this world was designed to be the habitation of beings, not only rational but immortal, and capable of taking in eternal draughts of happiness from the contemplation of



the handy work of God, then, indeed, "The heavens declare the glory of God." Then the wisdom and goodness, as well as the skill and the power, of the Great Maker, are seen and admired.

Having taught the true source of wisdom, David thought it necessary to display the true scope of its operation. This he did, by teaching the proper method of paying homage to the great Author of all things; by pointing out the only medium of access to God—i. e. Immanuel, *who came, in a body prepared for him, to do the will of God*; by pointing out the source whence ability to serve God must be derived, viz. that *Divine Spirit by whom all our works are wrought in us*, and by displaying the obligation and true nature of moral virtue. The Psalms, which he has left, are not more estimable for their fervent piety, than for the pure system of moral philosophy which they contain. There is not a duty, incumbent on man, that is not here clearly stated, and enforced by motives, the force of which only atheism can resist. Justice, mercy, and truth, are urged upon our attention, in all their loveliness of form, in all their kindliness of influence upon our present and eternal well being. Nor does this excellent teacher lose sight of the great end for which men ought to be wise. If our whole history terminated with this life, poor man would be wise *almost* in vain: for, "he seeth that wise men die, *likewise* the fool and the brutish person perish," and so, as it respects this life, "one event happens to all—all is vanity." But the true wisdom, originating in the fear of the Lord, and forming the moral character to the likeness of God, looks to an end worthy the aim and consideration of the wise—to a seat at the "right hand of God, where are pleasures for evermore." David saw, through the twilight of the imperfect dispensation under which he lived, some glimpses of that "life and immortality," which his son, the Messiah, should bring "to light by the gospel;" and, what he thus saw, he taught his contemporaries in piety; for the strengthening of their faith, and for the confirming of them in their purpose of living in the service of God. While, on the contrary, he assured the wicked that they should "be turned into hell;" and that upon them "God would rain snares, fire, and brimstone, and a horrible tempest."—These awful instructions were designed to deter the ungodly from persisting in their neglect of God; and to induce the wicked to lay down the arms of their rebellion. But David's *forte*, as a teacher, was in guiding his pupils in their devotional exercises. No man ever excelled him in the selection of language suitable for supplication and praise. In both exercises, his very soul seems breathed out. And how strong, and how apposite his expressions! How rich and how various his style! How appropriate and how animated his sentiments! How earnest and how childlike his appeals! How deep his penitence, and how fervent his gratitude! He seems conscious that he actually is in the immediate presence



of Jehovah ; that all his dependance is on the divine goodness ; that that dependance is well placed, and that he has had large experience of the fact. The Psalms are an incomparable Liturgy. This has been established by the unanimous suffrage of both Jewish and Christian churches : for they are incorporated into all the forms of devotion that have ever been adopted by either of those churches since they were written.

3. David served his generation in the discharge of his official duties. He was king of Israel ; and, in that character, was bound to enact such laws, and so to administer the executive government of his kingdom, as would secure the safety and happiness of his people. How he performed these duties we may best learn by contrasting the condition of the Israelitish nation, when he came to the throne, with what it was when "he fell on sleep." He found the population of the kingdom wasted by the ravages of war, and by voluntary exile, till there was ample room for their neighbouring foes to come in large bodies and dwell in their cities and other habitations. He found them without armour, either to defend themselves, or to offend an enemy that might invade their territory. He found them so dispirited, that at the approach of an enemy they would flee beyond Jordan, or hide themselves in dens and caves of the earth. He found them torn by intestine broils ; hastening on the ruin which their enemies without were labouring to accomplish. He found them poor, and despised of their neighbours. In a word, he found the kingdom almost without subjects, without arts, without wealth, without spirits, without arms, and without reputation,—the least of all nations, and eminent only for their superior wretchedness.

He left them, to use a hyperbole frequent with the sacred writers, as the sands of the sea and as the stars of the heavens for multitude. He left them with their fields, their garners, and their wine vats ; their wardrobes and their coffers overflowing with abundance. He left them confident in their own comparative greatness, so that they would not have shrunk from standing against the world embattled against them. He left their arsenals replenished with every kind of armour, then used, both offensive and defensive. He left them adorned with the arts of a civilized and polished nation. He left them tranquil as the domestic circle, where every member moves in his proper sphere of action. He left them respected and courted by their neighbours, and even by nations at a great distance. He left them the head of the heathen ; the praise of the whole earth, so far as their polity and their prosperity were known. Few men, mentioned in the history of the world, will bear a comparison with David, in the particulars we are now considering ; and the memory of those few is consecrated to the grateful recollection of all future ages. Such were Epaminondas of Thebes, Alfred of England, and Washington

of America. Men whose names will live for ever, in the hearts, not merely of their own countrymen, but of all who learn the history of their virtues. They were benefactors to the world. By serving their own generation in so noble a manner, they served the human race; and their fame, as well as the benefits they conferred, must be considered the property of every age and of every nation.

I have one more remark to make on the services which David rendered to his generation; and it applies equally to every part of that service:—he served his own generation *by*, or according to, *the will of God*. This was his great directory, his infallible guide. Had he made aught else the rule of his ministrations, into how many mischievous errors would he have been betrayed! Had he followed that ever shifting conductor, *expedience*, how crooked the course she would have prescribed to him! Witness the endless perplexities of the nations of Europe, who have followed hardly any other guide for centuries past; and witness, too, the history of any individual who holds a like course! Had he followed the calculations of human prudence, in pursuit of what appeared to him the chief good of himself and his nation, as inhabitants of this world, how often would his calculations have proved false; and the conduct, to which they led, injurious. But from these errors and mischiefs David was preserved, by taking the word of God for a “lamp to his feet and for a lantern to his paths.” He not only made the will of God his rule of action, but also his motive to act. Hence, when the way in which he ought to go was laid down before him, he had a motive sufficiently strong to engage him to walk therein; and whoever acts according to the will of God, will not only act right, but with promptitude, and vigour, and perseverance.

II. We are next to notice the fact asserted in the text—“He fell on sleep.” From the context, we learn that, by this mode of expression, David’s death is recorded. Death is the lot of the whole race of Adam. Two only, of all his numerous posterity, have been exempted from this fate. Among all the rest, no wisdom, nor might, nor goodness, nor usefulness, has availed to put aside the sentence,—“Dust thou art, and unto dust shalt thou return!” But there is something in the manner of recording the death of David, which deserves particular attention. It is said, “After he had served his own generation, by the will of God, he fell on sleep.” And I would observe,

1. Death is here spoken of as a resting from toil. We know that sleep is another word for rest—it is, “Tired nature’s sweet restorer!” David is said to have *fallen on sleep*, after he had served his own generation. How beautiful is the allusion! David, long and arduously employed in labouring for the benefit of his age and nation, retires from his toil, and *falls*, or lies down, in the lap

or upon the bosom of death, to enjoy repose. He is not seized on, or borne down by death; but he falls or lies down upon death, as upon a pillow or bed of down, to take that refreshment which his previous exertions had rendered necessary and desirable. Happy those to whom death will be a state of calm repose, after a life of busy exertion for the benefit of their fellow creatures!

2. It is not exertion merely, nor even exertion for the benefit of others, that will entitle us to repose in death. These exertions for the good of others must be consecrated to him who has the keys of death, if there we would "rest upon our beds." David served his own generation *according to the will of God*. This was the *rule* of his action; this was the *motive* which influenced him, and this was the limit which terminated his labours of love. He never said, "It is enough," until his MASTER, who had employed, and who alone had the right to dismiss him, gave him his discharge. Happy the servant who is thus found persevering unto the end! He, and he only, can lie down in peace,

3. In the phraseology here used, to express the death of David, there is a strong intimation that there was a *principle* in him that did not die. In sleep, though the senses are shut up from surrounding objects, yet the mind is capable of any of its usual exercises. We remember and reason; we sorrow and rejoice; we can hope and fear; can confide and distrust: in short, the operations of mind can proceed in sleep just as when we are awake. So, although death closes up all the senses against impressions from without, nay, though it altogether destroys these senses; yet the immaterial soul, distinct in its nature, and independent on the body in its operations, may live, and act, and be conscious of its own actions; while the corporeal machine, which it once employed, lies mouldering to ashes.

4. The future resurrection of the body itself is strongly insinuated by this mode of representing death. The benumbing influence of sleep cannot always continue. In the nature of things, according to our present constitution, sleep repairs the wasted energy of the nervous fluid, and of the muscular fibre; and man awakes to livelier sensibility and more vigorous activity. It is not, indeed, as I conceive, a law of our natures that the dead should be resuscitated: but the God of grace, by representing death under the image of sleep, condescended to intimate, what he more clearly, afterwards, promised,—that "those who sleep in the dust of the earth, shall awake, some to everlasting life; and some to shame and everlasting contempt;" and, especially, that "those who sleep in Jesus, shall God bring with him." Those, then, who, like David, having served their own generation according to the will of God, have fallen on sleep, shall awake to a joyful resurrection—to a glorious immortality.

(To be concluded in our next.)



## BIOGRAPHY.

## MEMOIR OF PROFESSOR FRANCK.

The following brief Memoir of Professor Franck, is taken from the Magazine of the Reformed Dutch Church.

THE name of Professor Franck is associated, in the minds of those who are acquainted with the modern history of true religion, with all that is learned, pious, useful, and excellent. This eminent Christian divine, evidently appears to have been one of those who are raised up, from time to time, by the great Head of the church, to revive the decaying spirit of piety, and to promote the languishing interests of his kingdom. He was indeed "a burning and a shining light."

Augustus Herman Franck was born at Lubec, in the year 1663. His father, who was aulic counsellor to the duke of Saxe Gotha, died when he was only seven years old, having, however, from the evident indications of his son's piety, even at that early age, destined him to the church. About three years afterwards, he felt, as he himself describes it, a divine attraction in his soul, which made him disrelish and despise the common amusements of childhood; and a most fervent desire, which was frequently the subject of his prayers, that his life might be directly and solely devoted to the glory of God. In the mean time, the advancement of his studies was so remarkable, that he was publicly elected for the university at the age of thirteen. He afterwards declared, and the observation is well worthy the attention of students, that he found by long experience, that the more assiduous he was in devotion, the greater progress he made in his studies; and that, when he neglected prayer, he could do nothing well at his desk, even though he exerted himself with the greatest application. "Bene orasse," it has been justly observed, "est bene studuisse."

Mr. Franck passed eight years in the universities of Erfurt, Keil, Leipsic, and Lunenburgh, where his diligence and success were very conspicuous. There was scarcely any branch of science in which he did not excel; and he was accounted, for his years, one of the most learned men then living. Besides the classical, and the principal modern languages, he studied, with particular application, and under great advantages, the Hebrew tongue. Hitherto, however, the studies of Mr. Franck had been chiefly directed, as he expresses it, *ad pompam*: his main design had been to acquire learning, preferment, wealth. And though he had frequent seasons of devotion and seriousness, he was still drawn away by the multitude, and his knowledge of divinity was speculative and theoretical. "I was," he observes, "in my heart, a mere natural man, who had a great deal in his head, but nevertheless remained a stranger to the truth, as it is in Jesus."

About this time, however, God was pleased to touch his heart more effectually, and to convince him that a mere speculative acquaintance with divinity, was by no means a sufficient qualification for the ministry; and that, were he to undertake the office before he himself practised the doctrines of the gospel, he should only be imposing on mankind. Affected by these considerations, he besought the Lord, with great fervour, to work in him an entire change. The effect of this prayer was a deeper sense of his natural depravity and weakness, and increased desires for divine deliverance. At this time, he was providentially advised to hear the divinity lectures of the famous superintendent Sandhagent at Lunenburg. There he spent the greater part of his time in retirement; giving himself up to prayer and meditation. Having been desired to preach at one of the churches in this city, Mr. Franck chose for his text, the last verse of the 20th chapter of St. John, proposing to show, from those words, the properties of a true and living faith, as distinguished from that which is barren and speculative. In meditating, however, upon this important subject, he felt that he himself was destitute of the faith which he would describe. This reflection at once checked his study, and turned all his thoughts upon himself. After several days of darkness and distress, it pleased the Lord to lift the light of his countenance upon him; and to fill him with that faith, the want of which he had so deeply deplored. Two days afterwards he preached the sermon; and could truly apply to himself those words of the apostle, 2 Cor. iv, 13: "Having the same spirit of faith, according as it is written, I believed, and therefore have I spoken: we also believe, and therefore speak."

"This," said he, "is the time from which I date my real conversion. Since that period, I have always felt it easy to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly, in the present evil world. I have kept close with God, and have accounted, as nothing, all promotions and preferments in this world, its grandeur, riches, ease, and pleasures. And whereas I had but too much idolized learning, I now perceived that a grain of faith far exceeds all human sciences: and that all attainments made at the feet of Gamaliel, are to be valued as dross, in comparison of the excellency of the knowledge of Jesus Christ our Lord."

Before we proceed with our narrative of this eminent man, we would pause for the purpose of making one or two brief observations on the preceding part of it.

The just and solemn sense entertained by Mr. Franck, of the necessity and importance of personally experiencing the truth, and efficacy of the doctrines which he was about to preach to others, is, in the first place, deserving of attention. How many, it may be feared, of those who enter upon the work of the ministry, are not even theoretically acquainted with divinity, to the extent which

this excellent man had attained, when he so strongly expressed his conviction of his own deficiencies ; and how much smaller a number appear, really, to feel and exemplify their own instruction? We are far from thinking that a minister of the gospel must, in every case, be a scientific divine, or that he is not to enforce upon others a measure of faith and holiness beyond what he has himself experienced : but no one who engages in the sacred office ought either to be ignorant or a novice, unacquainted with the grand scheme of salvation revealed in Scripture, or uninfluenced by the peculiar doctrines and motives of the gospel. In short, if we expect to be the instruments of teaching and converting others, we must ourselves be as scribes well instructed into the kingdom of heaven, and sincerely and thoroughly devoted to the service of our God and Saviour.

We cannot help remarking, in the next place, the holy and active influence of a true faith in the striking declaration of Mr. Franck ; and opposing this decisive example of the practical efficacy of that divine principle, to the crude and heterodox opinions which we had occasion lately to controvert and expose. Doubtless, a lively faith in the mercies of redemption, will work by love to God and man ; and a more satisfactory proof of the truth of this scriptural doctrine can scarcely be found, than in the subsequent life and conduct of the excellent subject of this memoir.

We would only add here a few words of caution, as to the strong terms in which Mr. Franck expresses his renunciation of all human learning, in comparison of the knowledge of Christ. The sentiment has been frequently avowed by other eminently pious men, and cannot certainly but be admired and approved. We would only wish it to be remembered, that this is not the declaration of *uninformed* or *indolent*, but of learned and studious men—that from St. Paul to Franck, the renunciation of human attainments has ever been, when they were compared with the superior excellency of all those which are divine ; and that the men who have most highly adorned and promoted the gospel, have not been those who *set out* with despising human learning ; but those who, having laboured diligently to attain it, have afterwards humbly laid all their stores at the feet of their Lord and Master, and employed them zealously in his service. But to return to Mr. Franck.

In the year 1685, he commenced Master of Arts at Leipsic ; and soon after was eminently instrumental in promoting a most extensive and wonderful revival of religion in Germany, the foundation of which had been laid by the celebrated John Arndt, the general superintendent of the churches, under the princes of Lüneburg, about the commencement of that century. This excellent man, after having, amidst much opposition, been the means of awakening thousands from a mere formal profession, to an experimental acquaintance with true religion, died full of faith, hope,



and holy triumph, and was followed by many others, who walked in his steps. Among them was the learned Dr. Spener, first of Frankfort, and afterwards of Dresden. In the former city, he was entrusted with the chief pastoral care; and, among other plans for promoting true religion, this excellent man established what he called *Collegia Pietatis*; or exercises of piety, in his own house, twice a week, for the exposition of Scripture, which were frequented by great numbers, even of the higher classes, and proved remarkably useful. It was probably from the example of Dr. Spener, that Mr. Franck, soon after he had taken his degree of Master of Arts, united with several other students in establishing a private conference, for the purpose of gaining a better understanding of the Scriptures, and likewise of regulating their conversation and studies. This meeting was designated *Collegium Philobiblicum*, and was held once a week. The method which they adopted was, for one to read a select portion of Scripture in the original languages, and for each to give, in order, his exposition of the passage. The first part of the exercise was altogether critical, for ascertaining the literal sense; the other was for the deduction of inferences and practical uses. These meetings were begun and ended with prayer, and contributed greatly to the promotion of biblical literature, and the diffusion of biblical truth. To Professor Franck himself, they were particularly useful, in preparing him for writing on the study of the Scriptures; and the laudable care with which, in all these biblical exercises, the grammatical sense of every passage was first ascertained, and then made the basis of practical remark, doubtless led to that sound method of interpretation which is unfolded in the work before us.

With a view to the improvement of the students in divinity at Leipsic, Professor Franck opened another biblical school, which was also most numerous, the great object of which was to promote vital religion among his academical hearers, and to point out the obstacles and aids connected with the study of divinity. The success of this new plan was equally remarkable. The demand for Greek Testaments, and practical theological works among the students, was unexampled, and many of them were converted to the true knowledge, and the devoted service of Christ. How earnestly is it to be wished, that something similar to this institution of Professor Franck, as far as it could be rendered conformable to the very different nature of our establishments, were pursued in each of our universities! We throw out this hint, not without being aware of the difficulties of any such plan, but thinking, at the same time, that it is by no means visionary or impracticable.

It may not, perhaps, be a recommendation of the proposal, though the friends of religion will not be surprised at such a consequence, that those who attended the meetings of Professor

Franck soon received, from their associates in study, the designation of *Pietists*. This new name seemed like a signal to the adversaries of the truth, and the opposition which followed was so violent, that it ended in the banishment of Professor Franck, and his adherents, from Leipsic. They were, however, joyfully received by Dr. Spener, who was then resident at Erfurt. And, on the appointment of that pious and learned man, by Frederick the First of Prussia, to superintend the Lutheran churches in his dominions, he procured that of Dr. Franck as Professor of the Greek and Oriental languages, in the newly founded university of Halle, in Saxony. The account given by Mosheim, of the *Pietists*, is certainly not so favourable as that of the preceding brief sketch. But, as the editor of the work now under our consideration, justly observes, it could scarcely be expected that the learned historian should be altogether impartial in his judgment of those with whom he was contemporary, and whose efforts in religion he decidedly opposed. Mosheim, however, gives full credit to Spener, Franck, and their associates, for learning and sanctity, as well as for their integrity, and earnestness in promoting the cause of practical religion.

The university of Halle, under the auspices of its founder, the king of Prussia, and by the unwearied diligence of Professor Franck, and his friends, soon became pre-eminent among the colleges of Germany. But of the life of this eminent man, subsequently to his arrival at Halle, the editor has not been able to collect any regular memoirs. The remainder of his narrative is occupied with a very interesting account of the rise and progress of the Orphan House at Glaucha, near Halle, of which the professor was minister. This is an abstract of the work which was published at the time, under the title of "*Demonstrations of the Footsteps of a Divine Being yet in the world.*" For the account itself, we must refer to the volume before us; in which every lover of piety, and every friend of humanity, will be gratified by a most striking and encouraging proof of the extraordinary benefits which may result from the zealous and continued efforts of one individual, animated, as Professor Franck was, by the love of God and man. From the practice of catechising the children of some poor people, who were accustomed to come, once a week, to his house, to be relieved, and upon the foundation of the trifling sum of eighteen shillings and sixpence, deposited in an alms box fixed in his study, Professor Franck conceived, and executed the design of building his celebrated Orphan House, in which not only a large number of children were educated and supported, but many poor students also intended for the university; and lastly, some indigent widows. The funds for this great undertaking were gradually obtained by voluntary contributions from different parts of Europe. Frequently was the pious founder at a loss for the supply of the daily expenses

of his institution. But the providence of God never failed to support him in every hour of need ; and he lived to see the buildings completed, and the establishment confirmed by a royal charter. The detail of this great work is highly interesting, and exhibits the character of Professor Franck in a very exalted point of view. May this imperfect tribute to his faith, zeal, charity, and deep humility, (to use some of the expressions of the excellent Dr. Woodward,) tend to excite others to an imitation of his pious labours ; the record of them will not then have been in vain. It is greatly to be regretted that the editor of this volume has not been able to collect any of the remaining circumstances of Professor Franck's life till his death, which took place in the year 1727. The only additional fact with which we are ourselves acquainted, is, that from the Orphan House at Glaucha have proceeded some of those pious and laborious missionaries, who have been employed in India, under the patronage of the venerable Society for promoting Christian Knowledge ; and that a connexion still exists between those two excellent institutions, which will, we trust, long continue to be productive of great and extensive good both to Germany and India.

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*From the Imperial Magazine.*

**MEMOIR OF ROBERT RAIKES, ESQ.,**

*The Founder of Sunday Schools.*

THERE is not an individual in England whose name is more secure, or more deserving of immortality, than that of ROBERT RAIKES ; nor is there one that will descend to posterity, associated with more unfading honours. Howard has acquired deathless renown by visiting hospitals, jails, and lazarettos ; Hanway has secured a niche in the temple of fame by his regard for the outcasts of society ; and Fox, as the founder of the Sunday School Society, is enrolled among the philanthropists of his country.

A station not less conspicuous, and not less honourable, is assigned to the subject of this memoir, the elevation of whose character has arisen solely from the benevolence of those principles by which he was actuated. Already have the effects of his exertions attracted the attention of his countrymen, and contemporaries throughout the world ; and, without the blast of the trumpet, or the roar of cannon, it will command the admiration of future generations, unaccompanied with the groans of the dying, and untarnished with the stains of blood.

Mr. Raikes was born in the city of Gloucester, on the 14th of September, 1736 ; but of his parentage, family connexions, education, and the events of his early years, very little is known. It is, however, but fair to infer, from the wise and generous actions



which marked his mature age, that his youth was not wasted in idleness and dissipation. Having acquired a knowledge of the printing business, and being engaged in trade, this benevolent man, instead of devoting all his time and talents to the acquirement of ease and fortune, directed his attention to the condition of the wretched among his fellow creatures, and exerted himself to mitigate their sufferings, by relieving their necessities.

Actuated by these views and feelings, we learn from the *European Magazine* for 1788, vol. xiv, p. 315, that "The first object which demanded his notice was the miserable state of the county Bridewell, within the city of Gloucester, which being part of the county jail, the persons committed by the magistrate, out of sessions, for petty offences, associated, through necessity, with felons of the worst description, with little or no means of subsistence from labour; with little, if any, allowance from the county; without either meat, drink, or clothing; dependant, chiefly, on the precarious charity of such as visited the prison, whether brought thither by business, curiosity, or compassion.

"To relieve these miserable and forlorn wretches, and to render their situation supportable, at least, Mr. Raikes employed both his pen, his influence, and his property, to procure them the necessities of life; and finding that ignorance was generally the principal cause of those enormities which brought them to become objects of his notice, he determined, if possible, to procure them some moral and religious instruction. In this he succeeded, by means of bounties and encouragement given to such of the prisoners as were able to read; and these, by being directed to proper books, improved both themselves and their fellow prisoners, and afforded him great encouragement to persevere in the benevolent design. He then procured for them a supply of work, to preclude every excuse and temptation to idleness."

The affinity being thus rendered obvious between vice and ignorance, it was natural for a mind constituted like that of Mr. Raikes, and habituated to serious reflection, to trace this moral malady up to its primitive source. He discovered that in early life, the education of those whom he found the inmates of jails, had been totally neglected; that no instruction had been imparted to their minds, of the duties which they owed either to their neighbours, or to their God; and, as a natural consequence, he was led to infer, that succeeding generations, if trained up in equal ignorance, would, in all probability, prove equally vicious. On looking around him, he, however, perceived that the children of the poor were engaged in labour at a very tender age, which left them no time to receive instruction during the days devoted to employment, and Sunday appeared to have been interdicted by common consent. The barriers which thus encircled him on every side, left apparently no space in which his benevolence

could operate ; but its native energy soon discovered an ample field. He saw that Sunday was devoted to wickedness, and very rationally concluded, that if this could be repressed, by teaching the children on that sacred day their duties to God and man, no law, either human or divine, would be violated, and that the community would be amply compensated for the sacrifice of public opinion.

Having reached these conclusions, Mr. Raikes began to carry his plans into operation towards the close of the year 1781, or in the beginning of 1782. The trial continued nearly one year, towards the termination of which, on finding success attending his enterprise, the following paragraph, which seems to be the first that was ever printed respecting Sunday schools, was inserted in the *Gloucester Journal* of November 3d, 1783 :—

“Some of the clergy in different parts of this county, bent upon attempting a reform among the children of the lower class, are establishing Sunday schools for rendering the Lord’s day subservient to the ends of instruction, which has hitherto been prostituted to bad purposes. Farmers, and other inhabitants of the towns and villages, complain that they receive more injury in their property on the sabbath, than all the week besides : this in a great measure proceeds from the lawless state of the younger class, who are allowed to run wild on that day, free from every restraint. To remedy this evil, persons duly qualified are employed to instruct those that cannot read ; and those that may have learnt to read, are taught the catechism, and conducted to church. By thus keeping their minds engaged, the day passes profitably, and not disagreeably. In those parishes, where this plan has been adopted, we are assured that the behaviour of the children is greatly civilized. The barbarous ignorance in which they had before lived, being in some degree dispelled, they begin to give proofs that those persons are mistaken, who consider the lower orders of mankind incapable of improvement, and therefore think an attempt to reclaim them impracticable, or at least not worth the trouble.”

From the *Gloucester Journal*, the preceding paragraph soon found its way into the London and some provincial papers ; and from the novelty of the subject, it excited no small share of public attention. The thunderbolt men of sect and party saw the sabbath violated, and launched their anathemas against the innovator ; those who could merely read and write, perceived the rights of their castes invaded ; while those who snored in aristocratic ignorance, predicted convulsions that would unhinge the civilized world. The more enlightened, however, saw the subject in a very different light. They perceived that it put into the hands of the community a powerful engine, possessing an energy which baffled all calculation, from its obvious capability of being rendered of universal application.

In this state of public feeling, numerous letters were addressed to Mr. Raikes, containing a due proportion of censure, of applause, and of sincere inquiry. Among those who appeared to have been actuated by a spirit of benevolence, was a Colonel Townley, a gentleman of Lancashire, who having seen the anonymous paragraph, addressed a letter to the mayor of Gloucester, requesting all the information he could communicate on a subject which seemed fraught with such momentous consequences. The mayor, on receiving Colonel Townley's letter, immediately handed it to Mr. Raikes, who, in reply, has furnished the following interesting particulars respecting the occasion, origin, and character of Sunday schools :—

*“ Gloucester, Nov. 25, 1783.*

“SIR,—My friend, the mayor, has just communicated to me the letter which you have honoured him with, inquiring into the nature of the Sunday schools. The beginning of this scheme was entirely owing to accident. Some business leading me one morning into the suburbs of the city, where the lowest of the people (who are principally employed in the pin manufactory) chiefly reside, I was struck with concern at seeing a group of children, wretchedly ragged, at play in the street. I asked an inhabitant whether those children belonged to that part of the town, and lamented their misery and idleness. Ah! sir, said the woman to whom I was speaking, could you take a view of this part of the town on a Sunday, you would be shocked indeed, for then the street is filled with multitudes of these wretches, who, released on that day from employment, spend their time in noise and riot, playing at chuck, and cursing and swearing in a manner so horrid, as to convey to any serious mind an idea of hell rather than any other place. We have a worthy clergyman, the Rev. Thomas Stock, said she, minister of our parish, who has put some of them to school; but upon the sabbath, they are all given up to follow their inclinations without restraint, as their parents, totally abandoned themselves, have no idea of instilling into the minds of their children principles to which they themselves are entire strangers.

“This conversation suggested to me, that it would be at least a harmless attempt, if it were productive of no good, should some little plan be formed to check this deplorable profanation of the sabbath. I then inquired of the woman, if there were any decent, well disposed women in the neighbourhood, who kept schools for teaching to read. I presently was directed to four. To these I applied, and made an agreement with them, to receive as many children as I should send upon the Sunday, whom they were to instruct in reading, and in the church catechism. For this I engaged to pay them each a shilling for their day's employment. The women seemed pleased with the proposal. I then waited on the clergyman before mentioned, and imparted to him my plan.



He was so much satisfied with the idea, that he engaged to lend his assistance, by going round to the schools on a Sunday afternoon, to examine the progress that was made, and to enforce order and decorum among such a set of little heathens.

“This, sir, was the commencement of the plan. It is now about three years since we began, and I could wish you were here to make inquiry into the effect. A woman who lives in a lane where I had fixed a school, told me, some time ago, that the place was quite a heaven upon Sundays, compared to what it used to be. The numbers who have learned to read and say their catechism, are so great, that I am astonished at it. Upon the Sunday afternoon the mistresses take their scholars to church, a place into which neither they nor their ancestors ever entered with a view to the glory of God. But what is yet more extraordinary, within this month, these little ragamuffins have, in great numbers, taken it into their heads to frequent the early morning prayers, which are held every morning at the cathedral, at seven o’clock. I believe there were near fifty this morning. They assemble at the house of one of the mistresses, and walk before her to church, two and two, in as much order as a company of soldiers. I am generally at church, and after service they all come round me to make their bow, and, if any animosities have arisen, to make their complaint. The great principle I inculcate is, to be kind and good natured to each other; not to provoke one another; to be dutiful to their parents; not to offend God by cursing and swearing; and such little plain precepts as all may comprehend. As my profession is that of a printer, I have printed a little book, which I give among them: and some friends of mine, subscribers to the Society for promoting Christian Knowledge, sometimes make me a present of a parcel of Bibles, Testaments, &c, which I distribute as rewards to the deserving. The success that has attended this scheme has induced one or two of my friends to adopt the plan, and set up Sunday schools in other parts of the city, and now a whole parish has taken up the object, so that I flatter myself, in time, the good effects will appear so conspicuous as to become generally adopted.

“The number of children at present engaged on the sabbath, are between two and three hundred, and they are increasing every week, as the benefit is universally seen. I have endeavoured to engage the clergy of my acquaintance that reside in their parishes. One has entered into the scheme with great fervour; and it was in order to excite others to follow the example, that I inserted in my paper the paragraph which I suppose you saw copied into the London papers. I cannot express to you the pleasure I often receive in discovering genius, and innate good dispositions, among this little multitude. It is botanizing in human nature. I have often, too, the satisfaction of receiving thanks from parents, for the

reformation they perceive in their children. Often have I given them kind admonitions, which I always do in the mildest and gentlest manner. The going among them, doing them little kindnesses, distributing trifling rewards, and ingratiating myself with them, I hear, have given me an ascendancy greater than I ever could have imagined ; for I am told by their mistresses that they are very much afraid of my displeasure. If you ever pass through Gloucester, I shall be happy to pay my respects to you, and to show you the effects of this effort at civilization. If the glory of God be promoted in any, even the smallest degree, society must reap some benefit. If good seed be sown in the mind at an early period of human life, though it shows itself not again for many years, it may please God, at some future period, to cause it to spring up, and to bring forth a plenteous harvest.

“ With regard to the rules adopted, I only require that they come to the school on Sunday as clean as possible. Many were at first deterred because they wanted decent clothing, but I could not undertake to supply this defect. I argue, therefore, If you can loiter about, without shoes, and in a ragged coat, you may as well come to school, and learn what may tend to your good, in that garb. I reject none on that footing. All that I require, are clean hands, clean face, and the hair combed ; if you have no clean shirt, come in that which you have on. The want of decent apparel, at first, kept great numbers at a distance ; but they now begin to grow wiser, and all are pressing to learn. I have had the good luck to procure places for some that were deserving, which has been of great use. You will understand, that these children are from six years old to twelve or fourteen. Boys and girls above this age, who have been totally undisciplined, are generally too refractory for this government. A reformation in society seems to me only practicable by establishing notions of duty, and practical habits of order and decorum, at an early age. But whither am I running ? I am ashamed to see how much I have trespassed on your patience ; but I thought the most complete idea of Sunday schools, was to be conveyed to you by telling what first suggested the thought. The same sentiments would have arisen in your mind, had they happened to have been called forth, as they were suggested to me.

“ I have no doubt, that you will find great improvement to be made on this plan. The minds of men have taken great hold on that prejudice, that we are to do nothing on the sabbath day which may be deemed labour, and therefore we are to be excused from all application of mind as well as body. The rooting out this prejudice is the point I aim at as my favourite object. Our Saviour takes particular pains to manifest, that whatever tended to promote the health and happiness of our fellow creatures, were sacrifices peculiarly acceptable on that day.

“I do not think I have written so long a letter for some years. But you will excuse me ; my heart is warm in the cause. I think this is the kind of reformation most requisite in this kingdom. Let our patriots employ themselves in rescuing their countrymen from that despotism, which tyrannical passions, and vicious inclinations, exercise over them, and they will find that true liberty and national welfare are more essentially promoted, than by any reform in parliament.

“As often as I have attempted to conclude, some new idea has arisen. This is strange, as I am writing to a person whom I never have, and perhaps never may see ; but I have felt that we think alike ; I shall therefore only add my ardent wishes, that your views of promoting the happiness of society, may be attended with every possible success, conscious that your own internal enjoyment will thereby be considerably advanced. I have the honour to be, sir, yours, &c,

“R. RAIKES.”

With the preceding letter, which details with such admirable simplicity, the birth and infancy of this noble institution, Colonel Townley was so highly delighted, that at his request it was published in the Gentleman's Magazine for 1784, by which means the subject of Sunday schools was brought into public notice, and a knowledge of the methods that had been adopted for their establishment, diffused throughout the kingdom. The publicity thus given to the plan, procured for Mr. Raikes a number of applications from various quarters, soliciting farther information on the regulations of the institution, to which he most readily furnished suitable replies. From among these the following, though in some respects resembling the preceding, can hardly fail to gratify our numerous readers. It was written in answer to an inquiry from Bradford, in Yorkshire, and is dated Gloucester, June 5, 1784 :—

“Having found four persons who had been accustomed to instruct children in reading, I engaged to pay the sum they required for receiving and instructing such children as I should send to them every Sunday. The children were to come soon after ten in the morning, and stay till twelve ; they were then to go home, and return at one ; and after reading a lesson, they were to be conducted to church. After church they were to be employed in repeating the catechism till half past five, and then to be dismissed with an injunction to go home without making a noise, and by no means to play in the street. This was the general outline of the regulation.

“With regard to the parents, I went round, to remonstrate with them on the melancholy consequences that must ensue from so fatal a neglect of their children's morals. They alleged, that their poverty rendered them incapable of cleaning and clothing their children fit to appear either at school or at church ; but this objection was obviated by a remark, that if they were clad in a



garb fit to appear in the streets, I should not think it improper for a school calculated to admit the poorest and most neglected. All that I required were, clean faces, clean hands, and the hair combed. In other respects they were to come as their circumstances would admit. Many children began to show talents for learning, and a desire to be taught. Little rewards, such as books, combs, shoes, or some articles of apparel, were distributed among the most diligent; this excited an emulation. One or two clergymen gave their assistance, by going round to the schools on the Sunday afternoon, to hear the children their catechism; this was of great consequence.

"Another clergyman hears them their catechism once a quarter publicly in the church, and rewards their good behaviour with some little gratuity.

"They are frequently admonished to refrain from swearing; and certain boys, who are distinguished by their decent behaviour, are appointed to superintend the conduct of the rest, and make report of those that swear, call names, or interrupt the comfort of the other boys in their neighbourhood. When quarrels have arisen, the aggressor is compelled to ask pardon, and the offended is enjoined to forgive. The happiness that must arise to all from a kind, good natured behaviour, is often inculcated.

"This mode of treatment has produced a wonderful change in the manners of these little savages. I cannot give a more striking instance than I received the other day from Mr. Church, a considerable manufacturer of hemp and flax, who employs great numbers of these children. I asked him whether he perceived any alteration in the poor children he employed. 'Sir,' says he, 'the change could not have been more extraordinary, in my opinion, had they been transformed from the shape of wolves and tigers to that of men. In temper, disposition, and manners, they could hardly be said to differ from the brute creation. But since the establishment of the Sunday schools, they have seemed anxious to show that they are not the ignorant, illiterate creatures, they were before. When they have seen a superior come, and kindly instruct and admonish them, and sometimes reward their good behaviour, they are anxious to gain his friendship and good opinion. They are also become more tractable and obedient, and less quarrelsome and revengeful. In short, I never conceived that a reformation so singular, could have been effected among the set of untutored beings I employed.'

"From this little sketch of the reformation which has taken place, there is reason to hope, that a general establishment of Sunday schools would, in time, make some change in the morals of the lower class. At least it might, in some measure, prevent them from growing worse, which at present seems but too apparent. I am, sir, &c,

"R. RAIKES."

In 1784 the plan was adopted by several manufacturing towns in Yorkshire ; in Leeds about 1800 poor children were speedily collected. In Stockport a spacious building was completed for the purpose of a Sunday school, 134 feet long, and 57 feet wide. Other places followed these laudable examples, and Sunday schools soon started up in various districts throughout the kingdom.

Early in 1785, the sensation reached London ; and, under the auspices of Mr. William Fox, the Sunday school society was called into existence at the close of the year. From that period to the present, these schools have been gradually increasing, and from extending throughout Europe, they have found their way into every quarter of the globe. In their early stages they had to encounter some formidable opposition ; but so apparent has been their utility, that most of their enemies have either become silent, or have been converted into friends.

For nearly thirty years Mr. Raikes lived to witness the growing extension of Sunday schools, and to reflect with thankfulness on the blessings of Providence, which had thus attended his early endeavours. About three years prior to his death, he was visited by Joseph Lancaster, who, of that interview, speaks as follows :—

“ I was naturally desirous of gaining information and instruction from a venerable man of seventy-two, who had in a series of years superintended the education of 3000 children, who had been actively engaged in visiting both the city and county prisons, whereby he had gained an ample opportunity of knowing if any of the scholars were brought in as prisoners, and who, on appealing to his memory, which, although at an advanced age, was strong and lively, could answer—‘ NONE.’ ”

Mr. Lancaster adds, that when Mr. Raikes was first revolving the subject of Sunday schools in his thoughts, the word **TRY** was so powerfully impressed upon his mind, as to decide him at once to action ; and he remarked to Mr. Lancaster—“ I can never pass by the spot where the word ‘ TRY ’ came so powerfully into my mind, without lifting up my hands and heart to heaven in gratitude to God, for having put such a thought into my heart.”

From 1809 to 1811, the health of Mr. Raikes was visibly on the decline ; and he was occasionally visited with symptoms that indicated an approaching dissolution. On the evening of the 5th of April, 1811, he experienced an oppression on the chest. A physician was immediately called in ; but he soon declared that his case was hopeless ; and in little more than half an hour he breathed his last in his native city of Gloucester, in the 75th year of his age. His mortal remains were buried in the ancient church of St. Mary de Crypt, Gloucester, and on a monument, subjoined to an epitaph on his parents, the following inscription appears :—

*Fulfilment of Prophecy.*

Also, of  
 ROBERT,  
 Their Eldest Son,  
 By whom Sabbath Schools were first instituted  
 in this Place ;  
 and were also,  
 By his successful exertion and assiduity,  
 Recommended to others.  
 He died on the 5th of April,  
 In the year { of our Salvation 1811,  
                   of his Age 75.

While the names of warriors who have fought for their country, and spread devastation through the territories they have ravished and desolated, are recorded on splendid public monuments, this humble inscription is all that distinguishes the grave of this virtuous philanthropist and friend of mankind. But perhaps the most durable monument to the memory of Mr. Raikes, may be found in the numerous Sunday schools now in active operation ; and which in England and Ireland alone contain upwards of a million of children, and above ninety thousand gratuitous teachers ; and the best tribute of respect we can render to his memory is, a persevering imitation of the bright example he has set before us, and bequeathed to posterity.

[For many particulars of this memoir, we are indebted to a "Sketch of the Life of Mr. Raikes," by W. F. Lloyd.]

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**MISCELLANEOUS.**


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**FULFILMENT OF PROPHECY.****THE SEVEN APOCALYPTIC CHURCHES.**

From recent "*Letters from the Levant.*"

(Concluded from page 271.)

**3. PERGAMOS.**

AGAINST Pergamos is adduced the charge of instability ;\* but to its wavering faith is promised the all powerful counsel of the Deity ;† the errors of Balaam and the Nicolaitans have been purged away ; Pergamos has been preserved from the destroyer, and three thousand Christians now cherish the rites of their religion in the same spot where it was planted by the hands of St. Paul.

\* Vide Rev. ii, 14, 15.

† I will come unto thee quickly, and will fight against them with the sword of my mouth, Idem, 16.

**4. THYATIRA.**

To Thyatira a similar promise has been made, and a similar result ensued. Amidst a horde of infidels, and far removed from intercourse with Christendom, the remnant still exists, to whom Christendom has been promised "the rod of iron" and "the star of the morning."\*

**5. SARDIS.**

But by far the most remarkable is the catastrophe of Sardis ; and the minuteness with which its downfall corresponds with its prediction, cannot fail to strike the

\* Vide Rev. ii, 26, 27, 28.



most obdurate skeptic. A lengthened accusation of formality in doctrine, and the outward show of religion without its fervour, leads to the announcement, "I will come on thee as a thief in the night; thou shalt not know what hour I will come upon thee;" but "thou hast a few names even in Sardis, who have not defiled their garments, and *they* shall walk with me in white, for they are worthy."\* It is needless to trace the gradual decay of Sardis. Once the capital not only of Lydia, but of Asia Minor, its boasted pre-eminence intellectually and politically gave the first impulse to its decline. I am not sufficiently versed in theological lore to trace the gradations of its fall; but its overthrow came "like a thief in the night," during that earthquake, which, in the reign of Tiberius, levelled its proudest compeers with the dust. It did certainly undergo a temporary and sickly recovery; but it was only to relapse into a more slow but equally fatal debasement; and the moral Sart scarcely merits to be called the *dust* of Sardis. A great portion of the ground once occupied by the imperial city, is now a smooth grassy plain, browsed over by the sheep of the peasantry, or trodden by the camels of the caravan. An ordinary mosque rears its domes amidst the low dingy dwellings of the modern Sardians; and all that remains to point out the site of its glory are a few disjointed pillars and the crumbling rock of the Acropolis. The first emotion on viewing these miserable relics, is to inquire, "Can this be Sardis?" Occasionally, the time-worn capital of a ponderous column, or the sculptured surface of a shattered marble, appear rising

above the weeds that overshadow them; incongruous masses of overthrown edifices are uncovered by the plough, or the storied inscription of some hero's tale is traced upon the slab imbedded in the mud of the cottage wall; but Sardis possesses no remains to gladden the prying eye of the traveller, and no comforts to requite his toilsome wanderings in their search. The walls of its fortress, that bade defiance to the successive arms of Cyrus, Alexander, and the Goths, are now almost level with the surface of the cliff on which they were once proudly reared; the vestiges of the palace of the Lydian kings are too confused to suggest the slightest idea of its form or extent; and the area of the amphitheatre as silent as the voiceless grave. So far for the first clause of the prophecy; and the second is not less striking, if we may consider the little church of Tartar Keuy as that remnant "who should walk in white." The modern hamlet of Tartar Keuy has sprung up within the last twenty years, at about three miles distance from the wreck of Sardis, the remnants of its Christian population having retired thither to seek protection for themselves, and a refuge for the unmolested exercise of their present faith, from which they had been unceasingly prohibited by the tyranny of Kara Osman, or Karasman Oglou: the little community now consists of about one hundred members, who maintain for themselves a priest, and contrive to keep in repair the unadorned walls of their primitive church. Such literal instances are seldom to be paralleled.

#### 6. PHILADELPHIA.

Philadelphia is the only one of the seven churches on whom unequalled praise has been bestowed,

\* Rev. iii, 3, 4.

and to whom a permanent endurance is foretold.\* Both its physical and political situation would seem to transpire in counteracting the fulfilment of the prediction; earthquakes and subterraneous convulsions on the one hand, and wars and ruinous invasions on the other; but it still endures, despite of both, and its community, though not the most numerous, is by far the *purest* in Asia. Her situation has many charms to interest her visiter; her widely scattered buildings, spreading over an eminence at the base of mount Tmolus, are thrown into the most picturesque points of view, to which her minarets and cypresses give the usual characteristics of Orientalism; whilst the remnants of Christian temples, rising amidst the waving olive groves which surround the modern representative of the sixth seminary of Christianity, and her associations with time, history, and prophecy, confer on her an interest beyond the power of modern incident to bestow.

#### 7. LAODICEA.

To Laodicea the most summary of the denunciations is directed—

\* Thou hast a little strength, and hast kept my word, and hast not denied my name, Rev. iii, 8.

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, Ib. 12.

that of total subversion.\* It has been awfully accomplished; it now stands rejected of God and deserted by man; its glory a ruin, its name a reproach! No wretched outcast dwells in the midst of it; it has long been abandoned to the owl and to the fox. Not one perfect or very striking object meets the eye; all is alike desolate and decayed. The hill appears one tumulus of ruins, from which the masses of fading buildings that present themselves, seem bursting above the surrounding soil. Alternately under the dominions of the Romans and the Turks, and ravaged by the successive wars and invasions of the generals of the lower empire, and the sultans who succeeded them, the history of Laodicea is a mere alternation of vicissitudes; earthquakes and internal commotion have conspired to aid the ravages of man, and centuries have perhaps elapsed since its total abandonment.†

\* I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth, Rev. iii, 15, 16.

† Eski-hissar, a miserable village which has sprung from the ruins of Laodicea, contains about fifty inhabitants, of whom two only are Christians, and possess a small mill in the hamlet.

For the Methodist Magazine.

### GOD'S PROMISES IMMUTABLE.

ABRAM'S PROTECTOR AND REWARD.—A SKETCH.

"Fear not, Abram. I am thy protector—thy reward I will greatly multiply," Genesis xv, 1.

I. THE promise holds out to the faithful descendants of Abram, protection, defence, safety, and rescue.

1. In the pilgrimage of life, the righteous are often waylaid by the wicked. In their lurking places the

wicked bend their bow, and make ready the arrow tipped with death; the arrow is drawn to the head with Satanic strength; it leaps from the string, and wings its way to the bosom of the upright in heart; quicker than thought, Jehovah

Jesus spreads before the upright an impenetrable shield; the poisoned arrow is broken, and falls powerless to the ground.

2. A band of ruffians break from the infernal den, and rush upon the righteous, to rob and murder; the Captain of their salvation interposes the heavenly ægis: a glance of Omnipotence transfixes them with terror; they fall like dead men to the ground.

3. The way of the righteous presses through a forest, dark and tangled, and infested with beasts of prey; a furious animal springs from his lair upon the traveller, to rend and devour; in an instant, One greater and stronger than Samson seizes the beast by the throat, and strangles him:—the affrighted traveller falls upon his knees before God, praises him for his rescue, and goes on his way rejoicing.

4. A serpent bites the unwary traveller; already the venom preys upon his vitals; his head grows giddy, his eyes grow dim, his heart struggles in death; in the moment of apparent dissolution, he turns his eyes towards the symbol of salvation; quick as the electric shock, he feels the healing power; he lives, and blesses God.

5. The righteous are travelling through a desert, dreary and waste; a terrific scream is heard; "the fiery blast, the fatal simoom is coming!" In the instant the righteous fall prostrate upon the ground; their protector throws over them a covering; the blast of death passes over; they are preserved, and arise with shouts of praises to their deliverer.

6. In this weary land of barrenness and drought, the righteous are often ready to perish with famine and thirst; and when about to gasp and die, One greater than Moses gives them bread, and opens

a fountain—they eat, and drink, and live.

7. Travel-worn, and scorched with noon tide heat, and ready to faint and die, a great Rock rises before the righteous; they recline under its cooling shade; are refreshed, and strengthened, and pursue their way.

8. Dark and threatening clouds arise in the east; the heavens are enveloped in deepest gloom; thunders roll, and lightnings flash; a tempest bursts upon the righteous; down pour the hail and the rain; the rivers are swoln, the plains are inundated; astounded, and beaten by the storm, the pilgrims are about to perish in the overwhelming flood; He "who guides the whirlwind, and directs the storm," provides his people an ark; they run into it, and are safe. He speaks the word, the tempest hushes, the rain ceases, and the thunder is lost in the distance.

9. The travellers to Zion are upon mighty waters; their vessel glides smoothly towards the destined port; they begin to see Zion's fair and verdant plains. A small white cloud rises above the horizon; with the speed of lightning a tornado rushes upon them; the ship, unable to bear the wind, and stem the mountain wave, stript and bare, scuds before the gale; breakers are ahead; with the swiftness of destruction's wing, the ship is cast upon a rock. At this awful and perilous moment, a life-boat comes to their relief, steered by the Master of life; drenched, and wounded, and faint, the shipwrecked pilgrims are rescued from the briny deep, and safely landed upon the happy shore.

11. The promise holds out to the faithful a reward, greatly to be multiplied.

1. The descendants of faithful Abram labour in the harvest field



of the gospel: the wheat is reaped, and the sheaves are gathered home; the Lord of the harvest gives them their hire; all are satisfied and content. A rich and substantial feast is prepared, they eat to the full; the Master pours out the new wine of the heavenly vintage, they drink, and drink, and drink again. Thanksgiving and the voice of melody are heard, and the song of praise rises to heaven.

2. The righteous fight against the three great enemies of human happiness, the world, the flesh, and the devil; they are rewarded with victory and triumph.

3. They labour to subdue the last and least remains of sin; God the Spirit rewards them with sanctifying grace.

4. In every situation, in every possible condition, at all times, and in all places, the Eternal gives every grace, grants every favour, and be-

stows every benefit, to prepare, to qualify, and fit the righteous for *his* glory, and *their* happiness.

5. Every day brings new subjects for prayer, new themes for praise, new motives for holiness, and pleasures ever varying and ever new. Blessings greater than heart can desire, more precious than the imagination can conceive, more numerous than calculation can show, constitute the reward of the righteous; blessed in life, happy in death, and glorious in heaven.

6. Throughout the annals of eternity, every period brings to glorified saints new and multiplied felicities; ever increasing in capacity to enjoy; ever approximating to the perfection of heaven; ever approaching more and more to the image and likeness of the most holy and undivided Trinity, Father, Son, and Holy Spirit. H. T.

Natchez, Jan. 10, 1828.

#### GENERAL CONFERENCE.

*REPORT of the Committee on Petitions and Memorials, adopted, we believe, without a dissenting vote, by the late General Conference, on motion of the Rev. Asa Shinn, and ordered to be printed.*

THE Committee to whom were referred certain petitions and memorials, for and against a direct lay and local representation in the General Conference, submit the following report:—

Of those which propose this revolution in our economy, that which has been received from a convention of certain local preachers and lay members, held in the city of Baltimore in November last, is presumed to embody the general views of those who desire this change, and the chief arguments on which they rely. In framing a reply, in the midst of the various and pressing business of a General Conference, it cannot be reasonably expected that we should enter into minute details. Our remarks, of necessity, must be confined to a few leading topics, in a condensed, yet, we trust, an intelligible form.

As to the claim of *right* to the representation contended for, if it be a right which the claimants are entitled to de-

mand, it must be either a natural, or an acquired right. If a natural right, then, being founded in nature, it must be common to men, as men. The foundation of rights in ecclesiastical bodies, in our opinion, rests on a different basis. If it be alleged to be an acquired right, then it must have been acquired either in consequence of becoming Christians, or of becoming Methodists. If the former, it devolves on the claimants to prove that this right is conferred by the Holy Scriptures, and that they impose on us the corresponding obligation to grant the claim. That it is not "forbidden" in the New Testament is not sufficient; for neither is the contrary "forbidden." Or if the latter be alleged, viz. that it has been acquired in consequence of becoming Methodists, then it must have been either by some conventional compact, or by some obligatory principle in the economy of Methodism, to which, as then organized, the claimants voluntarily attached

themselves. Neither of these, we believe, either has been, or can be, shown. And until one at least of these be shown, the claim of *right*, as such, cannot, we think, have been sustained.

But do the memorialists mean to say that they are entitled to their claim, as a matter of right, against the judgment and the voice of a, confessedly, very large majority of their brethren, both of the ministry travelling and local, and also of the lay members? Or, that, in these circumstances, on any ground, the claim ought to be admitted? We could not have believed them capable of so strange a position, had they not declared the opinion as prevailing among themselves, "that the extension of the principle of representation to the members and the local preachers of the church, by the General Conference, in compliance with a petition of this kind, *at this conjuncture of time*, would do more towards conciliating good feeling, restoring lost confidence among brethren, and confirming wavering minds, on all sides, than any other measure which can be adopted."

Now we "speak advisedly," when we say, that, in our judgment, such a measure, "at this conjuncture of time," would have a precisely contrary effect. The ministers assembled in General Conference, coming so recently from all parts of the great field of our missionary labours, and having had, throughout its whole extent, free and constant intercourse both with travelling and local preachers, and also with our lay members, are, certainly, at least as well prepared as the memorialists could have been, to form a correct judgment on this point; and their calm and deliberate judgment is clearly and unhesitatingly as above stated. This we believe, too, to be the true state of the question, after it has been so zealously discussed, on the side of the memorialists, for now nearly eight years; during almost the whole of which time, until very recently, the discussion has been conducted almost exclusively by their own writers.

We are aware that it has been assumed, by some at least of those writers, that this repugnance to the change proposed, on the part of so great a proportion both of our local preachers and lay members, to say nothing of the itinerant preachers, is the result of ignorance, or want of intellect. This we conceive to be at least not a very modest assumption. Our opinion, on the contrary, is, while we freely admit that there are men of respectable information and intelligence, who desire the change, that

there are, nevertheless, very many more, of at least equally respectable information and intelligence, who are opposed to it, whether on the ground of right, of consistent practicability, or of utility.\*

With regard to our local brethren particularly, it is our decided judgment, that the privileges and advantages in which they have participated, in this country, have much rather exceeded than fallen short of what was contemplated in their institution, in the original economy of Methodism, as founded by the venerable Wesley, either in Europe or in America. We cannot but regret to perceive that the addition of privilege to privilege, seems only to have had the effect of exciting some of our brethren to claim still more and more; and now to begin to demand them as matters of positive and inherent right. We are happy to be able to say "some" only of our local brethren; for of the great body, even of themselves, we believe better things, though we thus speak. If, indeed, our members generally are tired of our missionary and itinerant system, and wish a change, then we could not be surprised if they should desire to introduce into our councils local men, whose views, and feelings, and interests, in the very nature and necessity of things, could not fail to be more local than those of itinerant men. And if to so powerful a local influence should be added, as would be added, the tendencies and temptations to locality, which, in despite of all our better convictions, too often exist among ourselves, from domestic and personal considerations of a pressing character, we are free to confess our fears of the dangers to our itinerant economy, which, in our opinion, could not fail, in time, to be the result. Now the preservation of the great itinerant system, unimpaired, in all its vital energies, we do conscientiously believe to be essential to the accomplishment of the grand original design of the economy of Methodism, to spread scriptural holiness over these and other lands.

The memorialists, we know, disavow any intention or desire to impair those energies, or to injure this system. Be it so. They can, however, only speak for themselves. They know not what may be the views of those who may come after them. And, in any event, our argument is, that the change proposed would, in its very nature, and from the inevitable connexions of causes and effects, tend, gradually perhaps, yet not the less uncontrollably, to the results which we have mentioned.

We know, also, that it has been in-

sinuated that we adhere to the continuance of our present polity, from motives of personal interest. For protection against such unkindness and injustice, we rest on the good sense and candour of the community. It cannot but be well known that our present economy bears with a peculiar severity upon the personal and domestic comforts of the itinerant ministry. And even an enemy could scarcely fail to admit, that, were we really ambitious of worldly interest, and of personal ease, and domestic comfort, we might have the discernment to perceive that the surest way to effect these objects would be to effect the changes proposed, and thus to prepare the way for the enjoyment of similar advantages, in these respects, to those now enjoyed by the settled ministry of other churches. And, indeed, were such a change effected, and should we even still continue itinerant, considering that, from the necessity of things, our wealthy and liberal friends would most generally be selected as delegates, we do not doubt that the change proposed might probably tend to increase our temporal comforts. We think this the more probable, because, if such a direct representation of the laity were admitted, their constituents might ultimately become obliged, by some positive provisions, fully to make up and pay whatever allowances might be made to the ministry; which allowances, in this event, might also more properly acquire the nature of a civil obligation. At present our economy knows no such thing. The great Head of the church himself has imposed on us the duty of preaching the gospel, of administering its ordinances, and of maintaining its moral discipline among those over whom the Holy Ghost, in these respects, has made us overseers. Of these, also, viz. of gospel doctrines, ordinances, and moral discipline, we do believe that the divinely instituted ministry are the divinely authorized expounders; and that the duty of maintaining them in their purity, and of not permitting our ministrations, in these respects, to be authoritatively controlled by others, does rest upon us with the force of a moral obligation; in the due discharge of which our consciences are involved. It is on this ground that we resist the temptations of temporal advantage which the proposed changes hold out to us.

On this point we beg, however, that no one may either misunderstand, or misrepresent us. We neither claim, nor seek, to be "lords over God's heritage." In the sense of this passage, there is but one Lord, and one Lawgiver. We arrogate

no authority to enact any laws of our own, either of moral or of civil force. Our commission is to preach the gospel, and to enforce the moral discipline, established by the one Lawgiver, by those spiritual powers vested in us, as subordinate pastors, who watch over souls as they that must give account to the chief Shepherd. We claim no strictly legislative powers; although we grant that the terms "legislature," and "legislative," have been sometimes used even among ourselves. In a proper sense, however, they are not strictly applicable to our General Conference. A mistake on this point has probably been the source of much erroneous reasoning, and of some consequent dissatisfaction. Did we claim any authority to enact laws to affect either life or limb, to touch the persons, or to tax the property of our members, they ought, unquestionably, to be directly represented among us. But they know we do not. We certainly, then, exercise no civil legislation. As to the moral code, we are subject, equally with themselves, to one only Lord. We have no power to add to, to take from, to alter, or to modify, a single item of his statutes. Whether laymen or ministers be the authorized expounders and administrators of those laws, we can confidently rely on the good Christian sense of the great body of our brethren to judge. These well know, also, that whatever expositions of them we apply to others, the same are applied equally to ourselves, and, in some instances, with peculiar strictness.

No man is obliged to receive *our doctrines* merely because *we* believe and teach them; nor unless they have his own cordial assent. Neither is any man obliged to submit himself to what *we* believe to be the *moral discipline* of the gospel, and our duty to enforce, unless he believes it to be so also. In this view, at least, it cannot require any great share of either intelligence or candour, to perceive some difference between our spiritual and pastoral oversight, and the absolute sway of the ancient "Druids," and of the despots of "Babylon and Egypt," and of "India and Tartary." The subjects of their lawless power became so not by choice, but by birth. Neither had they the means, whatever might have been their desire, of escaping its grasp. Even in more modern days, and under governments comparatively free, the right of expatriation, without the consent of the government, has been denied. We do not subscribe to this doctrine, if applied to either church or



state. The right of ecclesiastical expatriation, from any one branch of the Christian church, to any other which may be preferred, for grave causes, we have never denied. Nor can we keep, nor are we desirous to keep, any man subject to our authority one moment longer than it is his own pleasure. We advert to this topic with great reluctance; but the memorialists compel us. If they will cease to compare us to despots, to whom we bear no analogy, we shall cease to exhibit the obvious distinction. Till then it is our duty to repel the imputation, so obstructive of our ministry. Expatriation, either civil or ecclesiastical, if we may continue this application of the term, may be painful, and attended with sacrifices. But we should certainly think it preferable to perpetual internal war. If our brethren can live in peace with us, in Christian bonds, we shall sincerely rejoice, and be cordially happy in their society and fellowship. But we entreat them not to keep us embroiled in perpetual strife. Our united energies are needed for higher and nobler purposes.

We have been repeatedly told, in effect, that the doctrines, the moral discipline, and the peculiar Christian privileges of class meetings, love feasts, &c, in the Methodist Episcopal Church, are approved and esteemed by the various memorialists themselves, above those of any other branch of the Christian church. Does it not then clearly follow, by their own admission, that, with all the faults of our government, this state of things has been preserved, and maintained, under the peculiar administrations of our itinerant system? And who will undertake to say, that, under a gracious Providence, which has thus led us on, this has not, in a great measure at least, been the result of the distinctness of our polity from that of most other churches? And who will undertake to say that, were the changes proposed adopted, we should not gradually, though at first perhaps almost imperceptibly, begin to go the way of others? We speak to Methodists. They will judge what we say. The moral results of our past and present polity have been tried. Its fruits are before us, and confessed by the world. The experiment proposed, in connexion with an essentially itinerant system, is untried. Its results, at best, must be problematical; and, in our opinion, there is no prospect of gain that can justify the hazard.

With regard to our local brethren particularly, they have themselves explicitly

said, that they "ask for no distinct representation of the local preachers." So far as this question is concerned, therefore, by their own consent, they can only be regarded as amalgamated with the laity: and our lay brethren, we apprehend, would not readily consent to its being considered in any other light.

Were we disposed to retort the insinuation of sinister personal motives, how easy would it be for us to suggest, that some of our local brethren who have deserted the itinerant field, (perhaps from its toils and privations,) and others who have never been pleased to leave domestic comforts, and temporal pursuits, to encounter its labours and sacrifices, may be so zealous in accomplishing the proposed change, in order to cut up, or to bring down, the itinerant system to a nearer approximation to their temporal convenience. So that, in time, they might come, without the sacrifices at present necessary, to participate both in the pastoral charge, and, alas! in the envied pittance of those who now devote themselves wholly to the work, and are absolutely dependant for daily subsistence on the mere voluntary contributions of those whom they serve: (a check on their power indeed!) Such an imputation would be quite as kind and as true as many of those which are so liberally heaped on us. This course of argumentation, however, we deem unworthy of Christian brethren; and shall leave it for those who think their cause requires it. The man who can believe, or who can endeavour to persuade others, that we adhere to our present itinerant system, for the sake of personal convenience, ease, or interest, or with the view of benefitting our posterity, more than the posterity of our brethren, may be pitied; but he places himself beyond the reach either of reasoning, or of rebuke.

The memorialists were sensible that "a plan" of their proposed changes had been urgently called for, and seem to have been well aware that rational and conscientious men could not feel free to enter upon so great a revolution, in a system of such extent, and of such connexions, without a plan, clearly and frankly developed, and bearing the marks of having been carefully and judiciously devised. The memorialists indeed say, that, "independently of other considerations," they were "disposed to avoid the attempt to form a plan, out of deference to the General Conference." It would have been more satisfactory to us, to have known what those "other considerations" were. From some other cir-

circumstances, we cannot but apprehend, that they probably had more influence in keeping back the expose of "a plan," than the one mentioned here, of—"deference to the General Conference." On our part, we frankly confess ourselves incompetent to form any satisfactory plan, on any principles which we believe to be equal and efficient, and consistent with the energies and greatest usefulness of our extended missionary system. We think it, therefore, unreasonable, at least, to ask of us to contrive the "plan."

So far as we can judge from any experiment that has been made, in Europe or in America, we cannot perceive any great advantages which could be promised to the church from the proposed change. Nor has the late convention in Baltimore, afforded to our understanding any additional argument for its efficient practicability. Agreeably to the Journal of that convention, 100 persons were appointed to attend it, of whom 57 only did attend, viz., from the state of N. York, 1;—N. Carolina, 2;—Ohio, 4;—District of Columbia, 4;—Pennsylvania, 7;—Virginia, 10;—and Maryland, 29. Now that convention had been urgently called, by repeated public advertisements, and was expected to be held but a few days, to discuss subjects represented as of great importance, and deep interest. Liberal invitations were given, and comfortable and free accommodations pledged. Yet, notwithstanding the novelty of the assembly, the pleasantness of the season, and other inviting circumstances, a very few more than one half of the whole number appointed attended. And had it required two thirds of that number to constitute a quorum, as in our General Conference, after all their labour and expense, no business could have been done, for there would have been no quorum. Of the number that did attend, too, it will be perceived that a majority of the whole were from the state of Maryland, within which the convention was held; and including the neighbouring District of Columbia, a decisive majority. This exhibits a practical proof, that, were a lay delegation even admitted, the consequence would be, that the extremities of our church would not be, in fact, represented at all; but would be subjected to the overwhelming control of those within the vicinity of the seat of the conference; a state of things, which, we believe, is not desirable. This may serve, also, perhaps, to account, in some measure, for the great zeal which some of our brethren have exhibited in this cause, particularly in the state of Maryland and

the adjoining District, and in the city of Baltimore, where the General Conference has usually been held. Were it established that the General Conference should always be held in St. Louis, or New Orleans, or any other remote part, we cannot but think, that the zeal of some, in that case, would probably be very much abated. Even they would scarcely be willing to travel so great a distance, at so much expense and loss of time, to remain three or four weeks at a General Conference.

In another document issued by the convention above alluded to, they say, "We have been labouring with great attention and perseverance to put the public in possession of our views as fast as we can." They have also had in circulation for many years, a monthly periodical publication, for the express purpose of diffusing their views, and advocating their cause; besides the institution of what have been called Union Societies, and of late a Convention. Yet, after all these exertions, the great body of our ministers, both travelling and local, as well as of our members, perhaps not much if any short of 100 to 1, still oppose their wishes. This, as before said, has been assumed to be from ignorance, or want of intellect, or from some worse principle. But we believe it to be the result of a firm and deliberate attachment to our existing institutions and economy;—an attachment which we have the happiness of believing to be increased, rather than diminished, in proportion to the development of the details of any plans which the memorialists have yet seen fit to exhibit. We put it, then, to the good sense, to the Christian candour, and to the calmer and better feelings of our brethren, whether it be not time to cease to agitate and disturb the church with this controversy?—at least, if it must be continued, whether it be not time to divest it of that acrimony and virulence, which, in too many instances, we fear, has furnished fit matter for the scoff of the infidel, and the reproach of common enemies. If this state of things be continued, how can it be said, "See how these Christians love one another!" It grieves us to think of it. We weep between the porch and the altar; and our cry is, "Spare, oh Lord! spare thy people; and give not thine heritage to this reproach."

We know that we have been charged with wishing to suppress free inquiry, and with denying to our ministers and members the liberty of speech and of the press. Our feelings under such reiterated

and widely circulated charges, would tempt us to repel them with strong expressions. If reviled, however, we are resolved not to revile again. But the charge we wholly disavow. Our ministers and members, of every class, are entitled to the full liberty of speech and of the press, equally with any other citizens of the United States—subject solely to the restrictions and responsibilities imposed by the laws of the land, by the obligations of Christianity, and by the existing regulations under which we are voluntarily associated, as Methodists, and as Methodist ministers. The rule in our Discipline, “sec. 7, p. 91,” (new edition, p. 88,) of which some of the memorialists complain, never was intended (and we are not aware that it has at any time been officially so construed,) to suppress such freedom of inquiry, or to deny such liberty of speech and of the press; provided such inquiry be conducted, and such liberty be used, in a manner consistent with the above mentioned obligations. The design of the rule was to guard the peace and union of the church against any mischievous false brethren, who might be disposed to avail themselves of their place in the bosom of the church, to *endeavour to sow dissensions* by *inveighing* against our doctrines or discipline, in the sense of unchristian railing and violence. Any other construction of it we have never sanctioned; nor will we. In this view of this rule, we cannot consent to its abolition. On the contrary, we regard it as a Christian and useful rule, and particularly necessary at the present time, for the well being of the church. It is aimed against *licentiousness*, and not against liberty. In the state, as well as in the church, it is found necessary to subject both speech and the press to certain legal responsibilities, which undoubtedly operate as restraints, and tend to guard against licentiousness, by exposing offenders to penalties corresponding to the extent of their *abuse* of liberty. And we confess ourselves among the number of those, who, with statesmen and jurists, as well as divines, maintain that even a despotic government is preferable to a state of unbridled anarchy.

By insinuations of the above description, and by others of an analogous character, attempts have been made to excite against us the jealousy and suspicion of statesmen and politicians, and of the constituted authorities of the civil government. This low stratagem we have always regarded as peculiarly deserving the rebuke of every generous mind, even among our opponents: and we cannot

believe otherwise than that it had its origin either in some distempered mind, or some perverted heart. The memorialists wish the government of the church to be assimilated to that of the state. We think, on the other hand, that, as there neither is, nor ought to be, any connexion between church and state, so neither is there any obligation or necessity to conform the government of the one to that of the other. That both their origin and their objects differ; and that to aim at conforming them to each other would be more likely, in the course of human events, to terminate in their amalgamation, than the course of denying such analogy, and maintaining the two jurisdictions on their peculiarly distinctive bases, under regulations adapted to the objects for which they were severally designed. In the instances of civil and religious despotism alluded to by the memorialists, as recorded in history, the powers of church and state were combined, and no means were left to the people of appealing, or of escaping, from the one or from the other. The first step toward producing such a state of things would be to bring ministers of religion and officers of state into a nearer alliance with each other, and thus gradually to effect an assimilation of views, and feelings, and interests. The way being thus prepared, politicians and statesmen might be introduced into our ecclesiastical councils, and, by a “mutual” combination, aid each other in the accumulation of power and influence. We do not affirm that any of the memorialists seriously meditate such designs. But we do say, that, according to our understanding of the natural tendency of things, the change proposed is just such an one as would be most likely to be adopted by men of *policy*, for the accomplishment of such an object; and that in the present state of the world, nothing would be more impolitic, than the continuance of our present economy, with any such ambitious schemes in view, as some, we fear, and must say, have malevolently insinuated.

With regard to what have been called “Union Societies,” we consider the organization of these distinct bodies within the bosom of the church, as the baneful source of the principal evils which of late have so painfully afflicted and distracted some portions of our charge. Such associations, within the pale of the church, have arrayed and combined all the workings of the spirit of party in their most pernicious and destructive forms. They have drawn a line of separation between



those who compose them and their brethren, as organized and systematic adversaries. They have separated chief friends; they have severed the most sacred and endearing ties; and have caused and fomented discord and strife in circles before distinguished for peace and love. And under whatever plausible pretexts they may have been instituted, the church generally, we believe, has regarded them as calculated, if not designed, either to obstruct the due administration of discipline, by overawing the administration of it, or to prepare an organized secession, in case they should fail in modeling the church according to their wishes. With these associations, numbers, we have no doubt, unwarily became connected at first, from various views, who now feel a difficulty in disentangling themselves. If, however, the real object of their original institution was to secure an identity of views in the communications to be presented to this General Conference, that object having been now accomplished, we affectionately and respectfully submit it to the peacefully disposed among our brethren who may yet compose them, whether there can yet be any remaining obligation to continue in them; and whether, in fact, they ought not now to be dissolved. In our opinion, considering what has been their past operation and effects, the general peace of the church can never be restored and settled on any firm and lasting basis, till this shall be done.

We might add much more; but the time fails us. We entreat our brethren to be at peace. It is our earnest and sincere desire. In order to it, on our part, we have advised, and do hereby advise and exhort all our brethren, and all our ecclesiastical officers, to cultivate on all occasions the meekness and gentleness of Christ; and to exercise all the lenity, moderation, and forbearance, which may be consistent with the purity of our institutions, and the due and firm administration of necessary discipline, the sacrifice of which we could not but deem too costly even for peace.

In conclusion, we say to brethren, "If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye our joy, that ye be like minded, having the same love, being of one accord, of one mind. Let the peace of God rule in our hearts, to the which also we are called in one body; and let us be thankful. Whatsoever things are true, whatsoever things are just, whatsoever things are lovely, whatsoever

things are of good report, if there be any virtue, and any praise, let us think on these things.—Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from us, with all malice. And may the God of love and peace be with us."

J. EMORY, *Chairman.*

*Pittsburg, May, 1828.*

*The following resolutions were adopted also, nearly unanimously.*

WHEREAS an unhappy excitement has existed in some parts of our work, in consequence of the organization of what have been called Union Societies, for purposes, and under regulations believed to be inconsistent with the peace and harmony of the church; and in relation to the character of much of the matter contained in a certain periodical publication called "Mutual Rights," in regard to which certain expulsions from the church have taken place: and whereas this General Conference indulges a hope that a mutual desire may exist for conciliation and peace; and is desirous of leaving open a way for the accomplishment of so desirable an object, on safe and equitable principles; therefore, Resolved, &c,

1. That in view of the premises, and in the earnest hope that this measure may tend to promote this object, this General Conference affectionately advises that no further proceedings may be had, in any part of our work, against any minister or member of the Methodist Episcopal church, on account of any past agency or concern in relation to the above named periodical, or in relation to any Union Society as above mentioned.

2. If any persons expelled as aforesaid, feel free to concede that publications have appeared in said "Mutual Rights," the nature and character of which were unjustifiably inflammatory, and do not admit of vindication; and that others, though for want of proper information, or unintentionally, have yet, in fact, misrepresented individuals and facts, and that they regret these things: If it be voluntarily agreed also, that the Union Societies above alluded to, shall be abolished, and the periodical called Mutual Rights be discontinued at the close of the current volume, which shall be completed with due respect to the conciliatory and pacific design of this arrangement; then this General Conference does hereby give authority for the restoration to their ministry or membership respectively, in the Methodist Episcopal Church, of any person or persons so expelled, as aforesaid; provided this arrangement

shall be mutually assented to by any individual, or individuals so expelled, and also by the Quarterly Meeting Conference, and the minister or preacher having the charge in any circuit or station within which any such expulsion may have taken place; and that no such minister or preacher shall be obliged, under this arrangement, to restore any such individual as leader of any class or classes, unless in his own discretion he shall judge it proper so to do; and provided also, that it be farther mutually agreed that no other *periodical* publication, to be devoted to the same controversy, shall be established on either

side; it being expressly understood, at the same time, that this, if agreed to, will be on the ground, not of any assumption of right to require this, but of mutual consent, for the restoration of peace; and that no individual will be hereby precluded from issuing any publication which he may judge proper, on his own responsibility. It is further understood, that any individual or individuals who may have withdrawn from the Methodist Episcopal Church, on account of any proceedings in relation to the premises, may also be restored, by mutual consent, under this arrangement, on the same principles as above stated.

## RELIGIOUS AND MISSIONARY INTELLIGENCE.

### AN APPENDIX

*To Short Sketches of Revivals of Religion in the Western Country.*

(Caleb Jarvis Taylor's Memoir—concluded.)

THE last information we hear of Mr. Taylor appears to be, that he became a resident of Mason county, Ky., some time about the year 1795. In looking over his journal of this date, it will be seen that he was constitutionally subjected to great depression of spirits. I extract the following reflections:

"July, Sunday 25. Through trials and temptations I rode to Charlestown. I spoke to a few people from Gal. iii, 11, 12; they seemed very solemn and some were affected, and bless the Lord, I was happy in the end of our meeting. Came to Peddicord's, and spoke from Heb. iv, 11, and thanks be to a merciful God, we had a time of power, and I hope there was good done.

"Monday 26. I review the past week, and am sorry to say it appears to have been spent worse than in vain, yet I think I feel more determined to be faithful; but, alas! what are my determinations, as weak as weakness itself. I spoke this evening at *Limestone*, (now Maysville,) at Mr. Martin's; they seemed to behave well, except a poor drunkard, who got asleep, and then *cried* out, that he 'wanted his garden ploughed.' I spoke from 1 Cor. xv, 34; the people were little engaged, but I felt happy in singing the last hymn.

"August 2. I went to Meffords, and spoke from Matt. xxiv, 10, 13, to

a few people who behaved well, slept a great deal, and prayed but little. In the evening I went to brother Peddicord's, where some were gathered together praying. I believe the Lord was with them. Brother Marsh seemed much engaged; I exhorted a while, and when we went to prayer, some got into distress; we prayed with them some time, perhaps two hours; and one *backslider* was set at liberty. I hope that some lasting impressions were made. I now take a view of the past week; I purpose to be more engaged. I tried to preach three times, and attended class meeting; but, alas! I find myself the same person, and worse than I was; full of sin instead of righteousness. What shall I do? Lord, have mercy, have mercy on me. Bless the Lord, I was happy to night, and feel determined to die at the feet of mercy. Be it remembered, that I helped home from meeting, one whose strength was so exhausted by the power of God, that we had to rest four times in about three quarters of a mile!" [This was, it will be also remembered, in 1795. From 1799, and subsequently, more wonderful displays of gospel grace have been manifested.]

"Saturday 8. Preaching began at eleven, by brother Whittaker, a local preacher, one of those who is as bold as a lion. He spoke from 2 Cor. v, 20. He left me out from among preachers, almost; his word was attended

with power: brother Cull exhorted; and after him brother Northcott, and we had a time of comfort this evening. We had prayers at brother Strodes, where I dined, and the Lord poured out his Spirit, and we had a blessed time. At night, we had *watchnight* at Derrett's. Brother Kerny, brother Chapman, and brother Northcott exhorted; numbers praised the Lord aloud, and others cried aloud for mercy;—and here the Lord granted me, in part, my soul's desire. Mrs. H., I believe, was converted to God.

"Sunday 9. The house was too small to hold the people. Sacrament was administered in the woods; the people seemed tied up in general, but some were happy. After love feast, I walked to Limestone; the people were partly gone home; I spoke from Eccl. x, 5, 6, 7. I had some liberty; but as I directed my discourse to *drunkards, dancers, &c.*, I expect I was little beloved; I saw no prospect of good being done. I spoke at Thomas Aneases, but I saw nothing was done, except a backslider was cut a little, and brought to weep. I now review the week past; bless the Lord, I have, in some measure, had power over evil, and I think I have gone forward a little; but Sunday evening proved fatal to my peace, and brought me very low. Lord, make me more watchful. Oh, when will the time commence in which Satan shall no more wound my soul by his unhappy dart!

"Monday 10. In distress and heaviness I determine again. I intend to go to private prayer once more in the day,—and to watch over my words and tempers, and use *fasting*. May God help me to do it with a single eye to his glory, and make it a blessing. It is my determination never to slack the hand of duty, and if I perish, I perish.

"Tuesday 11. I still retain my resolution, and have hitherto, I hope, stood fast.

"Monday 17. I came home weary, sore, and sleepy. Surely, if I go to hell, it will not be for seeking my own ease. I review the past week; I hope that I have made improvement therein. I am to day as much determined as ever to pray for faith, and watch against sin; and I determine to fast and pray to God this week for the success of his word on the ensuing Satur-

day and sabbath. May God stand by me, and keep me humble.

"Monday 24. (Great darkness.) I feel as miserable as I can well do, through distress of mind. I cannot tell what will be the result. I am filled with sorrow, and almost distraction, when I review the past week. As usual, I find that I have made some good progress through mercy, but now I awfully fear that distress and trouble will reduce me to my former shade again. Lord, have mercy! Lord, be my helper! Lord, stand by, and save me, and those that are as near me as my own soul.

"Tuesday 25. I mourn after an absent God. Oh how dreadful is thine absence—and how wretched the soul that lives without thee! How often have they firmly cheered this drooping soul that now languishes in darkness, and finds no light or comfort at all. Yet 'why should a living man complain?' My sins have been more than my sorrows, yea, double; with aggravated circumstances. I know that thou hast been gracious. Thou art unchangeably good, and still thy wrath delays. Oh return, thou fairest of ten thousand, and bless me with a sense of thy forgiving love. Surely I am more wicked by far than my brethren. The weakest of thy people are blessed abundantly—but my comforts are short—my intervals from sorrow are few, and my happiness often mixed with doubts and fears. Surely my heart is more hard and deceitful than any man's. Oh why does it not break under this heavy load! Why does it not stream with sorrows, and melt into tenderness! Lord, I am determined, if I perish, to perish at thy feet.

"Wednesday 26. I find some comfort in duties, but not a continual happiness; nor am I as much engaged for it as I wish to be:—thoughts perplex me—fears terrify me;—and the devil injected last night, in a dream, such things as trouble me. I know the Lord can preserve me; but I am so weak, my heart is so wicked, that I almost fear every thing. Lord God, stand by me for ever.\*

"Wednesday, Sept. 3. I hope I have peace with God through our Lord

[\* Want of room, and other causes, not necessary to mention, which we hope the writer will excuse, have induced us to omit the poetry.]



Jesus Christ, and this is a great thing for me to say. If I have faith, sure it is very weak; if I love, it is very little; if I pray, surely it is with much wavering; and if I preach, it is with little power. Yet what can I think of these things? I enjoy pleasure and peace in the ways of God, which I could not do without faith. I know that the ways of God, and his service, are my delight; and among his people alone I have satisfaction. In prayer I often get happy, and under my preaching God's people are sometimes blessed. The mourners are sometimes comforted and converted, and sinners (I have reason to believe) have been, through my instrumentality, convinced and brought to the knowledge of the truth. From these marks, I conclude that Jesus is my friend, and that he has sent me to call my fellow sinners to repentance."

The extracts that I have given are sufficiently copious, to show the singular exercises of this pious man.

Mr. Taylor married soon after this period; his widow is yet alive; his children are amiable and promising. I have seen the poetical effusions of his eldest son. His genius, if improved, may add a few more beautiful songs of Zion, to cheer us in the "wilderness."

In the year 1807, brother Taylor removed his family to Campbell county, Ky., and settled near Licking river, about 16 or 18 miles south of Newport and Cincinnati. His farm was situated on the hills; he named it "Solitary Hills;" from whence he poured the poetical effusions of his fancy. He frequently visited Newport and Cincinnati. The people were pleased with his preaching. He became passionately fond of Dr. Hinde and his family. The doctor with his daughter (then a widow) having left home on a visit to the interior of Kentucky, Mr. Taylor called, and found the doors shut; it produced a gloomy sensation upon his mind, and affected him very sensibly. Mr. Taylor at this time was travelling on a circuit.

Brother Taylor's company was acceptable wherever he went. He was gladly received as a preacher. Yet, like Cowper, his timidity destroyed, in a great degree, his usefulness. He never rose to address an audience without tremulous emotions. And although an able preacher, yet the

presence of other preachers produced the most alarming sensations, and frequently depressed his spirit in speaking in public. And while he would be addressing a congregation, and a stranger would enter, that he even suspected to be a preacher, he would become very sensibly agitated.

He was a person of a very singular cast of mind: and one of those who are either on the "mountain top, or down in the valley;" and, to use a common expression, he was either "on the house top, or down in the cellar." He travelled the circuit but a short time. I saw him repeatedly in 1814, 1815, and in 1816. Those gloomy sensations overpowered him. His nervous system became prostrated, his mind much injured, and the palsy gave the finishing stroke to the last days of this excellent man. I was informed by brother Reddich, who was with him when he died, that he departed in peace at his residence in Campbell county, Ky., on the 6th of June, 1817, about 8 o'clock in the morning, aged 55 years. His last words were, "I LOVE THE LORD!"

The following is a schedule of his labours, as far as have come to my knowledge. His poetical effusions were spread among his familiar friends, and but a few pieces retained.

1. News from the Infernal Regions—a pamphlet printed 1803-4; Lexington, Ky., and reprinted in the Atlantic states.
2. Letters from a Sentimental Deist—printed in a newspaper 1808.
3. Dialogues and Letters on Doctrinal Subjects—well written, (in manuscript.)
4. A Dialogue—"on the Atonement"—in three schemes—between three friends—(in mss.) a Calvinist, Universalist, and Arminian.
5. Familiar Letters on Doctrinal Subjects—(in mss.)
6. A Dialogue between a Calvinist and Arminian, (two friends,) James and Brown—(in mss.)
7. A Small Collection of Spiritual Songs—printed in a pamphlet.

THEOPHILUS ARMINIUS.

Newport, Ky., May 11, 1828.

J. T. was a middle sized man, about 5 feet 5 or 6 inches stature; full habit; a broad chest; his complexion was a little brownish. He had a large head, fine forehead; his eyes rather a

bluish gray, heavy and languid to appearance. His common appearance was gloomy: the approach of a friend or an acquaintance immediately changed his spirits; when his conversation would become very animating, and his wit and humour then flowed in copious torrents. He was very fond of the company of young people. Indeed persons of his cast generally are. It produces a kind of reaction on the animal system, and transfuses the youthful glow to the aged.

Taylor is gone, but his memory lives. That very gloom that depressed him is a secret in the human heart, that interests mankind in our behalf, and has long remained entwined, as an affectionate tie, round the heart of every surviving friend. The expressions of a friend of a sorrowful heart always make deep impressions on our minds. I'll hazard a conjecture;—perhaps he was an orphan, and the first gloomy thoughts of a mother may have been imbibed. This thought affects my heart. I believe it possible. I have good reason to believe that cases of this kind often occur—but seldom noticed.

I have reason to believe that it often happens, that the agonies of death in a bloody battle, or the perishing at sea amidst the boisterous tempests, have so filled the thoughts of the mother of groans and desponding cries, as to transfuse those feelings to the tender offspring. Hence this constitutional melancholy gloom. Ah! tender plant, who can dry thy tears! None but *Jesus*.

From 1798 our Methodist Arminian Magazine had been discontinued. We had no periodical publication in the WHOLE UNITED STATES! I fully believe in the powerful effects resulting from such publications—conducted in a proper manner, that they would be calculated to diffuse religious information, revive vital piety, and more powerful engines in the hands of the Christians of battering the walls of error, superstition, and infidelity, at assailable points that could not be reached by the pulpit. The general conference indeed, in this interval, made some attempts to revive the Magazine, but it failed in the hands of the agency.

A new era has at length commenced, and we are not now confined to a meagre schedule of ten or fifteen sets of books.

Before this era arrived, the writer of these very humble memoirs felt deeply concerned on this subject, and frequently pressed it on the mind of his venerable friend Asbury. Seeing no prospect that ever any such publication would commence, before my friend the Rev. William Beauchamp commenced his Western Christian Monitor in 1816, in 1814 I had urged brother Taylor to conduct a monthly publication, and to prepare essays accordingly. This movement gave rise to the Monitor. I received from him the following letter:—

“DEAR BROTHER,—I received your letter and subscription. I am pleased with your design, and hope you will succeed in its accomplishment. I wish it was in my power to furnish the requisite number of subscribers; but, alas! the Methodists in my contracted bounds are generally poor, and few of them read much. I am happy to hear that your design has the approbation of the Rev. Messrs. Parker and Quinn. Their sanction with me amounts to a very strong recommendation; but you request my aid by advisory remarks, &c. Is my dear Th. S. serious? but I know the goodness of your heart, and dare not suspect you.

“It is only an instance of that partiality which the best and kindest of families has manifested to me, ever since our earliest acquaintance, and by which they have laid me under unspeakable obligations. But, my dear friend, you little know the weakness of your unworthy correspondent.—Were my abilities equal to my wishes, I would gladly exert them for your satisfaction, and the advancement of the cause to which your future labours are to be devoted. But I have little judgment, little talent for communication, little leisure, and indeed little of any thing which would be agreeable or advantageous to my friends, except it be a grateful heart. You kindly invite me to the state of Ohio, and generously offer me your assistance for that purpose. Ah! my dear brother, were it in my power to come, you would probably be laying a very heavy tax on your own liberality. But I have purchased a little farm on the hills of Licking, where (was it paid for) I think I could raise my family. There is no preacher near me; and the people being generally as ignorant as myself, I suit them tolerably

well in that capacity. I have but little time to spend in this world; and to get safe out of it, is at present my principal concern; and having little more judgment in the things of the world than a child of 14 years old, I wish to encounter as few difficulties as possible. I had hoped to see you in Newport this summer; but the scarcity in our country has compelled me to decline teaching there, and try my fortune in teaching music for the present season, at which I shall probably make more, but with more difficulty. You propose republishing the *Sentimental Deist*. I wished to have seen it in a pamphlet form, but have not been able to succeed in my wishes. I have some other little pieces, which had I time to correct them, I would

gladly see them in print; but as I do not possess the means, I shall have to leave them as they are. Should you feel disposed to favour me by printing any of these which you think would be saleable, and sending me a few copies, retaining the rest for your own use, you would lay me under additional obligations. Be so kind as to write to me when convenient, and inform me how you succeed. You may rest assured I will exert myself to procure subscribers, or do any thing I can to promote the design. Accept my best wishes for the welfare of yourself and family, and remember in prayer,

“CALEB JARVIS TAYLOR.

“April 1, 1814.”

STATE OF THE MISSIONS UNDER THE DIRECTION OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

*Canada Mission.*—Letter from the Rev. Wm. Case, dated Grape Island, May 15, 1828: “On our arrival at Grape Island the 12th inst., we were happy to find all in health, and persevering in the ways of the Lord. In the chapel we met our native brethren, who had assembled to receive us, and we all kneeled down together, and gave thanks and praises to God. This was a season of blessing to us all, and for some time. After we had shaken hands and parted, we could scarcely restrain our feelings, and we continued for some time to praise the Lord for his protecting care, and preserving us all in his holy fear. In these feelings the mission family deeply participated. The school contains nearly sixty children, ten of whom are reading in easy lessons. Some are writing, and many of the girls are knitting. The next day the communion was received by about eighty of our native brethren. The scene was refreshing both in love feast and at the table.

“Our cares are now renewed. Preparations are making for putting up more buildings, among which is a hospital and a building for a female school. Gardens are laying out for forty families, planting, &c. &c. But in the midst of these concerns I reflect with delight on many pleasing circumstances in our late tour. The hundreds and thousands who every where crowd the places of worship, and listen to

truth with deep and silent attention,\* the many circles of pious and well instructed Christians with whom we have enjoyed the pleasure and profit of conversing; the numerous and friendly attentions to me and my native associates; the benevolence of feeling in the cause of suffering humanity; the liberality shown in behalf of missions; and above all, the spirit of devotion to God, and of zeal in his service. Bible societies, free schools, widows and orphans’ asylums, infant schools, house of refuge, deaf

\* I must beg you will add this note, to say, that some inaccuracies have appeared in some public papers of your city, relative to my address on the anniversary occasion of the 18th of April. I did not say that the Indians were in the habit of bringing to me wampum to declare they would drink no more. But that the Kingston Indians sent by the hand of Sunday, wampum to their brethren at Grape Island, to say they would drink no more. Nor did I state that I preached on the subject of the gospel feast when the Tuscaroras were met for an annual festival. It was William Duxtader who addressed them on the occasion, and on that subject. Nor was the aged chief converted at that time. His conversion was some years before. These are the principal errors which escaped the writers on the occasion. Those who are acquainted with the difficulties of taking down addresses from rapid speakers, and especially at times of deep feeling and amid responses, will easily account for any inaccuracies of this nature.

W. C.



and dumb asylums, and sabbath schools that, in some places, include, it would seem, almost all the infant community. These, with many other benevolent associations too numerous to mention, show how much is done by the principles of the gospel; and the cheerful countenances and animated exertions of the labourers show how great a sum of happiness may be enjoyed in the delightful labour of doing good to men. And in this work the wealthy, too, are taking an important part. It reminds me of a remark of one of the native brethren, John Sunday: 'When I look on their fine houses, and other riches and great conveniences, I have feared that the hearts of Christians here are set on this world, and that they are not prepared to leave it. But when I hear them pray, and see their concern for the *poor*, the *children*, and the *Indians*, I must think them good Christians, and hope to meet them in heaven.' These are the blessings and privileges of the gospel! Oh England, America, Canada, how great your felicity! and how large a field of labour lies before you for doing good to the family of man!

"It may be a pleasure to some of our friends to know that on our arrival at Kingston, U. C., the 8th instant, we found that our boxes from Philadelphia had arrived the day before, and having entered them, we took them on immediately with us to the island. Yesterday we gave our ticking for about twenty straw beds. These are the first and the only beds of the kind this people ever had. They are now fitting them up on bedsteads, (rudely made, to be sure,) but will be comfortable, and something in the style of civilized life.

I have also the pleasure to state that information is received from most of the mission stations, that the societies and schools are still prospering and progressing in religion and learning. Two more female schools will soon be added to the number, making in all twelve schools, and that a spirit of benevolence, already considerable, is strengthening in all parts of the province.

"Very respectfully,  
"W. CASE."

*Salem Mission.*—Letter from the Rev. John Dew, dated Pittsburg, April 29, 1828: "Not having had it in my power to visit the Salem mis-

sion, I have to rely, in making out my second quarterly report, on the report of brother Walker, the missionary, which, it is presumed, is correct.

"The following is his account of the school:—

'Our school has increased to seven boys, from six to twelve years of age, four of whom are reading and writing; the other three are spelling in two syllables. We have four girls over eight and under fifteen years of age, who are spelling in four or five syllables, and learning to read the easy lessons in the spelling book, and two small girls learning their alphabet—making at this time thirteen in all, with an expectation of three or four more shortly.'

"Of the Indians generally he says:

'The Indians seem to understand me and my plans better than they have ever done. This, probably, is owing to the interpreter.\* As to religion, I am sorry to say that I do not see that blessed work of God rising among them, as I have long prayed for; yet I think there is some reformation. They have brought four packs of cards and burnt them in my fire. Some of them have promised to quit their drinking, and go to work this spring. The Indians are ordered off the government lands, and are returning to their sugar camps in very low spirits. This, I hope, will be a blessing to them, for while they can follow the chase, they will not be disposed to cultivate the soil.'

"Brother Walker informs me that he had united in marriage George Furkee, (the present interpreter, who is a half breed,) and Kit-a-ko-kish-noquah, one of his female scholars, which is the first Christian marriage ever celebrated in the nation. They have both learned to read and write.

"The mission is in great want of a smith. At present their farming utensils cannot be kept in order without one, and as yet every effort to obtain one has proved unavailing. None are to be found who are willing to engage at the price I am authorized to give. And as to obtaining female help, it is out of the question for the same reason.

"Since our last conference we have paid off nearly two hundred dollars of the debt against the mission, and have

\* The former interpreter had been discarded as unworthy of confidence, and a new one employed.

means in prospect to liquidate nearly one hundred dollars more; and should my health be spared, I hope, in the balance of the year, to be able to reduce the debt at least one half. And I trust it shall not be my fault if the whole is not extinguished.

"Notwithstanding the strong claims which this establishment has upon the

patronage of the government, nothing as yet has been appropriated. Early last winter I opened a correspondence with the secretary of war on this subject, which was responded to with promptness, informing me that the fund at the disposal of the department for this purpose, had already been exhausted by previous appropriations."

## OBITUARY.

From the Wesleyan Methodist Magazine.

### DEATH OF MRS. BLACK,

*Of Halifax, Nova Scotia.*

DIED, Aug. 11, 1827, at Halifax, Nova Scotia, in the seventy-second year of her age, MARY, wife of the Rev. William Black. She was born in Boston, state of Massachusetts, Jan. 7, 1755. Her father, Mr. Martin Gay, who was for many years a deacon in a congregational church, was a prudent, moral man, extensively engaged in business. Her mother was a lover of evangelical religion, and of the people of God; by whom, when a child, she was frequently taken to hear the Rev. George Whitefield preach, in that part of North America. Upon the evacuation of Boston, she removed with her parents, and accompanied the British troops to Nova Scotia, and settled in that province at a place called Fort Cumberland. It was here, in the summer of 1781, that she was led to attend the ministry of Mr. Black, who afterwards became her husband; and though, from a child, she was of a serious turn of mind, and was favoured with gracious impressions and drawings from above, it was not until this time that she was fully and deeply convinced of her lost and sinful state. The word reached her heart, she was brought into great distress of soul; and after seeking the pardoning mercy of God, in a diligent use of all the means of grace, her distress and condemnation were removed. She retired from the place where she had been waiting upon God, filled with peace and joy through believing. Her views becoming clearer and more enlarged, as to the nature and extent of gospel salvation, and of the privileges and enjoyments to which she was called as a Christian, she "reached forth unto those things which were before, and

pressed toward the mark for the prize of the high calling of God in Christ Jesus." She hungered and thirsted after a full conformity to the image and will of her adorable Lord. She walked by faith, not by sight; and intimate was that communion with God which she frequently enjoyed; while the graces of the Spirit, and the virtues of the female character, shone forth in her with a pure and steady lustre. As a Christian, she was diligent and exemplary in the exercise and discharge of every duty; and as a tender and affectionate mother, and a kind friend, she endeared herself to a very extensive circle of acquaintance. To mitigate the sufferings of the poor, always afforded the richest gratification to her feeling heart, until the period when her slender frame, depressed beneath the influence of disease, could no longer follow the impulse of her beneficent disposition. For several years she filled the office of treasurer, and was one of the most active members of the "Female Benevolent Society." Nor is it probable that Dorcas of Philippi made more garments for the poor than she did. "Few persons" (observes Mr. A. Anderson, for many years her class leader) "have had a better opportunity of forming a just estimate of the character and worth of our late excellent sister than I have had, after an intimate acquaintance of many years, several of which were spent in her family. In truth, she shone with no ordinary lustre in every capacity, as a wife, a mother, a relative, a Christian, and a friend. She gave valuable lessons of practical economy and industry in her family. Her venerable partner, the father of

Methodism in Nova Scotia, being necessarily from home, frequently for weeks together, in the discharge of his itinerant ministerial duties, the charge of five children devolved upon her. She felt the responsibility of her situation; and conscious that it was her duty to bring up her children in the nurture and admonition of the Lord, she was induced to retire with them, individually, to the throne of grace; to commend them in prayer to the mercy of God; and to implore the divine blessing upon them, and upon the instructions which she gave them." Through the progress of a gradual decline, during the last fifteen or sixteen months, she manifested the most profound submission to the divine will. In her, "patience had its perfect work." Fearful lest any one should think better of her than she deserved, she was always ready to acknowledge the sense she felt of her unworthiness and unprofitableness. This she was particularly led to do at the beginning of her sickness; and observed, that though she felt a humble and unshaken confidence in God, as her God and Saviour, yet, in the solemn prospect of entering into the Divine presence as a disembodied spirit, she felt that she needed a holier frame of mind. For this she prayed, and in this she was

heard. She was favoured with most gracious manifestations of the divine goodness; so that it was evident to all around her, that, as "the outward man perished, the inner man was renewed day by day," and that she was fast maturing for the heavenly world. She was enabled to contemplate the approach of the "last enemy" with undisturbed serenity and unshaken fortitude. Death, divested of his terrors, appeared to her in a friendly form, ready to introduce her into the mansion of her heavenly Father. "Christ," said she, "is exceedingly precious; he is glorious in all his offices. I shall soon be with him." Feeling that the hour of her departure was at hand, she took an affectionate farewell of her husband, children, grandchildren, and friends; but when her pious and faithful black servant approached her, to receive her last counsel and blessing, she was unable to articulate any more; and, raising her hands to heaven, in token of the joy she felt, and of the prospects of glory which seemed to be opening to her view, she yielded her spirit into the hands of her Redeemer. Thus did this eminently pious, heavenly minded, and most exemplary woman, finish her course with joy,

"And pass through death triumphant home."

R. L. LUSHER.

## POETRY.

### TO A LADY,

#### *On the sudden decease of her Infant.*

THOUGH I had power to touch the tender  
 theme  
 In worthier strains, melodious, soft, and  
 slow;  
 Though, like the music of some gliding stream,  
 My numbers with my thoughts had learnt to  
 flow;  
 What spell of song shall calm a troubled breast,  
 Or hush its sighs to everlasting rest?  
 I can but breathe, in harmony with thine,  
 Lady! my heart's best orison to Heaven,  
 That solace, such as no vain skill of mine  
 Can minister, may yet to thee be given:  
 Yes, mourner, make to God thy prayer's  
 appeal,  
 For only he, who wounds thee, knows to heal.  
 Oh! and he *hath* the healing balm bestow'd,  
 Into thy bitterest cup his sweets infused;  
 Lighten'd thy labouring spirit's heaviest load,  
 And kindly propp'd the reed himself had  
 bruised:  
 And often hath his secret, "still, small voice,"  
 Unearthly music! made thy heart rejoice.

And though thou mourn—not murmur—thus to  
 lose

Thy babe, nor bid it, ere 'twas fled, adieu;  
 Sweet babe! well emblem'd by the summer's  
 As fair, as fragrant, and as fragile too; {rose,  
 There is a thought will charm thy greatest grief,  
 And bring thee, childless mother, rich relief.

Thy darling "was not, for God took" her home;  
 Ere e'en the guardians of her infancy  
 Could bear to think the parting hour was come;  
 Or dreamt the haze of death was on her eye;  
 Without one pang, her spirit to Him was given:  
 She did but sleep on earth, and wake in heaven!

Thy lamb the "Shepherd gather'd with his  
 arm;"

"And in his bosom" he shall ever "bear,"  
 And hide it, as thou never couldst, from harm;  
 For harm, and dread, and death, intrude not  
 there:

And there, when this world's woes and joys are  
 o'er,

Mother and babe shall meet, nor separate more  
 ALEC.